Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol. 83 - 1954

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# WOODSTOCK LETTERS

VOL. LXXXIII, No. 4 NOVEMBER, 1954

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### Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

* * *

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# A Letter of Very Reverend Father General to All Major Superiors and Rectors of Houses of Higher Studies

Reverend Fathers in Christ: Pax Christi

By this time you have received the new *Ratio Studiorum Superiorum* which was issued by order of the Twenty-ninth General Congregation (Decree 28, No. 3).

1. In drawing it up careful consideration was given to the requests of the provinces and houses of higher studies which were sent to Rome in answer to the direction of the Twenty-eighth General Congregation (Decree 38, No. 2). But from the very nature of the case it was impossible to comply with each and every request.

After the Twenty-eighth General Congregation (Decree 39) had wisely declared all of Ours who are to aim at the profession of four vows should also follow the courses required for academic degrees, we are bound by the prescriptions of the Constitution, *Deus Scientiarum Dominus,* promulgated in 1931, and the attached ordinations of the Sacred Congregation of Seminaries and Universities. The present mind of the Holy See has been clearly and frequently expressed to the effect that these prescriptions should still be exactly observed and put into practice, since there has been no abrogation of the law or dispensation from it. For this reason, no changes, for the present, can possibly be obtained with regard to the *Statuta Factultatum Theologiae et Philosophiae,* which have been established in our colleges, unless they deal with matters of minor importance which are not connected with the Apostolic Constitution and the annexed ordinations, such as was done lately with regard to the number of examiners (Cf. *Ratio Studiorum,* N. 228, 1 and 2).

This new regulation for studies departs in some respects from the older traditions of the Society, but it is very clear that it will secure the proficiency of our studies, if it is correctly understood and put into practice according to the intention of the lawgivers. Your Reverence will, therefore, please

see to it that wherever circumstances seem to require it, both professors and scholastics be reminded of the perfect obedience demanded of us by our Institute. The *Statuta* of our faculties, as they have been drawn up according to the *Deus Scientiarum Dominus,* and approved by the Holy See, together with the additional determinations of this new *Ratio Studiorum,* must everywhere be faithfully observed, "fully, promptly, courageously, with due humility and without pleading of excuses." I should rather say that it shall be our duty "to make every effort," in this instance also, "to have an inward resignation and true denial of our own will and judgment" (*Constitutions,* P. III, c. 1, n. 23; Thirty-first Rule of the Summary).

2. One who looks through this new *Ratio Studiorum* will see that it offers some relief from a number of inconveniences arising in some places from a too strict application of the pontifical *Statuta.* By the frequent addition of the adverb *circiter,* an over-scrupulous narrowness of interpretation is avoided, and the more exact definition of the time to be given to classes and other scholastic exercises is left to the authority in each of the faculties. Too great a diffusion of attention, which was to be feared from the large number of courses and examinations, has been obviated; less important subjects may be joined with others that are more important; examinations are to be had at definite times of the year, twice, in fact, after the custom of many universities. For more advanced students provisions are made for fewer scholastic disputations, which among us go by the name of "circles," and precautions are taken to make them more efficient and better adapted to the needs of the times.

But these are all of minor importance. What changes of more importance have been introduced into this new *Ratio Studiorum* can be reduced to two heads; a clearer distinction is made, as was to be expected, between studies leading to the licentiate and those leading to the doctorate; and fuller provision is made for the short course in theology.

3. There was need of a clearer distinction, on the one hand, for the courses required for the licentiate, which are prescribed for all those who are aiming at the profession, whether they are preparing to teach these higher branches at some

future time, or preparing to exercise the ordinary ministry of the priesthood with greater authority and a more thorough knowledge especially of theology; and on the other hand, with regard to studies for the doctorate, which are suitable mostly for those who are expecting to teach philosophy and theology and to undertake research problems in them. The former should be given some introduction to the research methods which the latter are to employ *ex professo*. Those who are studying for the licentiate should start with the rudiments of the subject; those who are aiming at the doctorate, after finishing the whole regular course of studies, are to be more fully trained in some restricted field. The former are bound by a prescript of the Holy See itself to gather their learning, for the most part, from classes in common; the latter are held only to a minimum of class, with a group of special students, and are to devote themselves especially to private study under the direction of competent professors. Adhering in this way to the practice of the best universities, we favor a twofold course of studies, the first of which looks to an instruction of a more general nature, the second to one that is more specialized.

4. Because of the necessity of giving its full value to the doctorate, as the Constitution *Deus Scientiarum Dominus* demands, the conditions imposed on our houses of higher studies for conferring the doctorate are more severe than they have hitherto been. Our colleges which have already enjoyed the right of conferring the doctorate continue to possess that right to the full. However, they are not to use it in the future until they have fulfilled all the requirements of this our new *Ratio*. It will not redound to God's glory if each and every province assumes the heavy burden of fulfilling all the conditions required for the conferring of the doctorate. Only a few of our colleges are to undertake this task, and these can be determined for the future after consultation with those concerned.

5. In any case, I beg the provincials not to seek, because of a very foolish desire for the honor of their provinces, to set up, at the sacrifice of all else, or to preserve, each in his own province, a house of philosophy and theology. They should try rather, as far as they can, to act in concert with other provinces. Thus we will not have many weak houses of higher

studies, scantily supplied with books and resources, but rather a smaller number of them, first class, however, in the number and ability of professors, the value of libraries and scientific museums, and the emulation that comes from a large body of scholastics. Along this way the Society will make progress in the life of study, to the praise of Christ and His Church on earth. If, however, because of circumstances that are altogether exceptional, it should be necessary to set up small houses of higher studies, there is nothing else for the province to do but, sacrificing to a certain extent all other works, gather the men and resources necessary for properly carrying on so worthy an undertaking.

6. The second set of changes introduced into our *Ratio* has to do with improving what we call the short course in theology. We must always keep in view the difference between the short course as it was once given in the Society and the course as described by the Twenty-eighth General Congregation (Decree 40, No. 2). Your Reverence should recall that the course of "cases of conscience," as it was once designated, and limited to two years, was lengthened to three only towards the end of the nineteenth century, and then, with the promulgation of the Code of Canon Law in 1917, extended to four years. The Twenty-seventh General Congregation in 1923 wished that the "members of the short course be solidly and fully instructed in dogmatic theology so that they could teach religion with satisfaction, answer the usual objections brought against it, and expound it in sermons" (Coll. decr. d. 96). But in 1938 the Twenty-eighth General Congregation went much further and laid it down that in the short course "theology should be so taught that the scholastics be provided with solid learning, and be ready to make use of it in sermons, in writings, and in teaching in the schools. They would be able thus to carry on their sacred ministry effectively not only among the humbler classes, but even among the educated laity and the clergy" (AR IX, 40). We are all aware how much is demanded here. And no one with even a slight experience in the ministry, considering how conditions have changed, will refuse to admit that it was a wise ordination.

To meet these requirements some new prescriptions have now been added to those already laid down in the provisional

edition of the *Ratio Studiorum* promulgated by Father Ledochowski in 1941. This at least should be provided for everywhere, namely, that separate classes be held for each course, at least in dogmatic theology, and as far as possible even in fundamental theology. I might even say that the same is recommended for moral theology and sacred scripture (AR IX, 40). In not a few places this has been rather easily overlooked, with loss to studies in both courses. Provinces which are unable to carry this out are bound to send their scholastics of either one or the other course to a house where students are provided for as directed.

7. I see that there is no little variation between individual provinces in their choice of those who are to follow this or the other course in theology. In some places nearly all are sent to the long course, while elsewhere, they are equally divided between short and long course. Hence, the question suggests itself, whether it would be better to be severer rather in the examination *de universa philosophia*, and thus from the beginning screen out those who are destined for the long course, or, if we are easier in allowing them to pass to the long course, are we then, later in their theological studies, to send a larger number to the short course, or fail them in the examination *ad gradum*. If in regard to the aptitude of candidates whom we are wont to admit into the Society, we follow the mind of St. Ignatius, who felt that spiritual coadjutors should also be admitted, we will see that this screening should not be such that only they who far surpass the average in gifts of mind should be admitted. It follows from this that one is mistaken if one thinks that all of Ours should *per se* be placed in the long course. It would be much easier if from the beginning, the members of the long course be of a single blend, and such as would make it worth while for their professor to unfold the more difficult speculative questions for them. Besides, it is also desirable that those who have been endowed by our Lord with less talent for these studies (which no man in his senses will hold to any one's discredit), should, from the beginning, have classes accommodated to themselves, from which they will be able to draw the maximum of benefit. For this reason, it will be more advantageous for our course of studies, if candidates for the long course, are carefully selected before they

begin their theology by means of the examination *de universa philosophia.* The new *Ratio Studiorum* (No. 230) strongly insists on this.

8. The *Ratio* also insists on the use of Latin in teaching the greater number of the courses in philosophy and theology. It does this designedly, and by no means because of an excessive and absurd reverence for a long-standing practice. Individuals have no right to wish to regulate these sacred studies; we are under obligation to obey the Church and the Society. Our own General Congregations prescribe the use of Latin for us in pursuing certain studies. Anyone who gives the matter even a moment's consideration will easily see how soon it would be fatal for our studies, especially in theology, if we did not insist on a ready use of the Latin tongue, at least of ecclesiastical Latin, on the part of the professors and students. Access to the *fontes magisterii,* to the sources of tradition and learning, will be all the more difficult, I might even say the approaches will be closed in part to him who is not sufficiently skilled in the language of the Councils, of the Fathers of the Latin Church, and the great theologians. This is proved by experience in not a few houses of ecclesiastical studies. No one is unaware of the fact that the general use of the language of the Church, in the largest part of the Catholic world, has contributed and continues still to contribute to preserving incorrupt the purity and the unity of the deposit of faith.

The objection is heard in places that our scholastics have not a sufficient command of Latin to get any benefit from classes carried on in that language. What is the answer? If our scholastics, because of a defective earlier training, have come to such a pass, they should take upon themselves the task of a private study of Latin until they have made good whatever they may lack on this point. This amount of self-conquest they have learned from our holy Father. An effort of this kind, and even greater, many of Ours are required to make to learn foreign languages, and we behold men advanced in years win through, by a mighty effort, to this objective. Can we not expect our young men to learn enough of the Church's language? Consequently, let superiors and professors all insist

on this point. For if we are firm and unyielding we will soon get results more easily than we think.

I take this occasion to remind provincials seriously to look into the whole course of training of Ours in this matter. In our classical high schools all teachers should make it a point to be methodical from the lowest class to the highest, and to be exacting in all their demands. In those countries where classical studies are done away with by those in charge of the public schools, it will be incumbent on us to make good this loss, either in our apostolic schools or in the juniorate. It hardly seems proper that any should be admitted to the novitiate as scholastics who have never studied even the elements of Latin. What Ours should learn in the novitiate is a ready use of that daily Latin which they will need in their studies and clerical duties, rather than an education that is strictly classical. The use of Latin as a living language should not be overlooked in the juniorate, although there they are to study, *ex professo,* what is strictly classical in literature. If provincials will only insist on these few points courageously and continuously, that knowledge of the Latin language will soon revive which will never cease to belong to the patrimony of our Christian scholarship.

9. In this edition of the *Ratio Studiorum,* special studies, in keeping with the importance they have for our times, have been treated a little more in detail, even when they deal with secular subjects, and are pursued in our own schools or elsewhere. I should like to have Your Reverence give some attention to the fact that, not only scholastics, but priests too, who are destined for such studies, especially when they are sent to non-Catholic universities, are in need of attention and direction, not only for the preservation and promotion of their religious life as a whole, but also in the matter of their studies. None of them, therefore, should be left to himself. Their superiors will be held answerable for them before God and the Church, just as they are for the philosophers and the theologians. The success of our studies, the apostolic effectiveness of the Society and its ability to meet the needs of our times, will in large measure depend upon the skill of the spiritual direction which is given to those who are employed at special studies.

10. It only remains for me to exhort Your Reverence in the Lord to take measures for the firm and faithful execution of this *Ratio Studiorum*. You will be impelled to this, as your office requires, by your desire for the good of the Society and of the Church. But if in your province, or in some of its colleges, you think, because of more than usually serious reasons, some changes should be considered in regard to the common *Ratio Studiorum*, there is nothing which should prevent Your Reverence from proposing them. There is, in fact, a note to this effect in the text of the *Ratio* (No. 6). You should be careful, however, to keep this in mind, as I reminded you in the beginning of this letter, that we may not depart from the prescriptions of the Twenty-eighth General Congregation, nor, for the present, hope in the possibility of any general dispensation in regard to studies which the Holy See makes a requirement for academic degrees.

11. For the more successful carrying out of this *Ratio Studiorum*, a permanent commission, or secretariate, on higher studies has been set up here at the curia. It will serve as an instrument in the hands of the General for directing these studies throughout the whole Society. This commission will also be a source of help and advice to the General and his Assistants in settling doubts concerning corrections or changes or improvements to be made in our higher studies, whether they make themselves felt in the beginning, or as time goes on.

May the Blessed Virgin Mary, Seat of Wisdom, obtain for us that whatever efforts we make may tend to the praise and more acceptable service of her Son, our Lord Jesus Christ.

Rome, Feast of our holy Father St. Ignatius, July 31, 1954.

The servant of all in Christ,

JOHN BAPTIST JANSSENS,

*General of the Society of Jesus.*

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**The Society and its Men**

Of 32,008 Jesuits, 5,463 are missioners, making the Society of Jesus the largest missionary order in the world. American Jesuits number 7,496 of which 1,022 labor in mission fields.

# A Letter From Home

*Address by Rev. Laurence J. McGinley, S.J., President of Fordham University, at the 100th Annual Dinner of the Fordham University Alumni Association.*

## 1854

Like all Gaul, I propose to divide these remarks into three sections: 1854, 1954, and 1964. Naturally, at the hundredth annual dinner our thoughts turn back to Fordham a century ago. In 1854, St. John's Hall was headquarters for 185 students, though even in those early days 56 of them came from foreign countries. It cost only $200 yearly for board, a bed and tuition—and for $15 more you could stay all summer. You had to have six suits, though, and a silver spoon and a silver cup with your name on it!

The nearest post office was five miles away in Westchester and the leader of the school was privileged to drive there daily. (Today we have three mail boxes and our own post office on the campus!) Advertisements said that the college was only twelve miles from New York City but students felt it might as well be 1,000, because it took permission of the faculty and a letter from home to pay New York a visit. There was one big day each year—July 4 when faculty and student body stretched out on the grassy banks of the Harlem with huge picnic lunches and huge bundles of firecrackers to help digestion.

One thousand eight hundred fifty-four was the year when the Debating Society drew up its constitution and one of the first signatures, by pleasant coincidence, was that of A. del Vecchio. Two great friends in senior class that year were John Hassard, historian-to-be, Editor of the American Cyclopedia, and writer for the New York Tribune; and Martin McMahon, Civil War General and adventurous diplomat in Paraguay. Sylvester Rosecrans, first Bishop of Columbus, Ohio, was among the young alumni, as was Michael O'Connor, orator and future U. S. Senator from South Carolina. Fordham's first President, Cardinal McCloskey, was then Bishop

of Albany; her third President, James Roosevelt Bayley, was Bishop of Newark; and her Founder, John Hughes, was still Archbishop of New York. It was the year when Know-Nothings held a meeting on Fordham Heights and planned to burn the college. A man named Cole sent word of the plot from his blacksmith's shop on Kingsbridge Road and Archbishop Hughes sent muskets, a dozen of them, for the faculty to defend the campus. One of the muskets, still unfired, is in my office now.

We have no record of that first Alumni Dinner but it was probably held, as later ones were, in Delmonico's at Beaver and William Streets. We can be sure from later accounts that the oratory, whether stirring or not, was at least abundant. It seems to have held the listeners spell-bound. Or perhaps they simply couldn't move. This is a sample of an early menu:

Oysters
Lettuce, Tomato and Sardine Salad
Consomme
Cold Tongue, Cold Ham, Calves' Foot Jelly
Fillet of Beef
Mushroom Sauce, Creamed Potatoes, Asparagus
Squab on Toast with Rice
Chicken Salad
Ice Cream, Strawberries and Cream, Fancy Cakes
Bon Bons
Demi-tasse
Cigars

We are indeed, gentlemen, the inheritors of a robust tradition!

## 1954

A century after such gastronomical achievements, Fordham's most notable change is in the extent, the intensity and the multiplicity of each day's living. It is still a university of people rather than things—of men like Professor Bacon employing his years of wisdom and experience at the helm of the Law School and James Fogarty, College '35, newly charged with the destinies of the School of Social Service. It

is the University of Father Millar, who 50 years ago last summer began his Jesuit life of which 30 years were to be given to Fordham; of Father Deane, who 50 years ago this coming summer left Fordham as a layman only to return to it for all time as a Jesuit and the Alumni's friend; of men like Dr. Glasgow, first Kavanagh Professor of Speech, and Professor Liegey, honored through Cardinal Spellman by the Holy Father himself. Faculty names are many and so are their activities in Stockholm, Sweden, and in Cleveland, Ohio, in Rome and Chicago and Iraq and Dublin, in Paris and Germany and Egypt and Worcester, Massachusetts. Their lecturing and writing covers Metaphysics and Puerto Ricans, French Literature and Adolescent Psychology, Ants and the Supreme Court, Natural Law and Art, Wood Pulp and Interracial Justice.

Students from 620 high schools are with us, students from China and Ireland, from Panama and Lithuania, from Iran and Chile, from VietNam and Holland and Australia. Four thousand seven hundred of them go to school downtown; 2900 are women; 400 have come back safe from the Korean War. You and they were honored by a National Luncheon of the Newcomen Society last October, by the fact that last month in a Latin-American Educational Congress in Havana four of the six outstanding leaders were men of Fordham.

One hundred eighty-five students have grown to nearly 12,000. The buggy that went to Westchester for the mail has multiplied until there is a registration bureau for cars of faculty and staff. On the campus alone, 2500 phone calls pour through the switchboard daily. The Library in one of its minor book exhibits presented the Gospel in 20 languages. Fordham's Radio Station WFUV is heard each day in 24,000 homes.

There seems to be an unending variety to the activities of the undergraduate. Last week a dozen or more AFROTC were in jet planes at Langley Field, Virginia; the Sodality has Nocturnal Adoration the night before First Friday in the University Church; after the Temple Game, the seniors of the different schools held a reception and dance for the Alumni; the Junior Class has just presented its own full-length, original, musical comedy. Through it all I think there

is a spirit never surpassed by Fordham students. To this spirit you have contributed by your interest, your financial support and your diligent labors on behalf of football at Fordham. The new gym has helped, with its floor and stands known to hundreds of thousands in this area through TV and the basketball team. This year's sophomores have gone all out to foster Fordham spirit among the freshmen and merit a real accolade for their success. In downtown Fordham a bowling league, the School of Education basketball team and another fine Fordham glee club are signs of student activity. Uptown intramural sports, under Father Brady's enthusiastic leadership, are no longer just a notation in the catalog: last fall a league of 61 touch-football teams made intramural history, as did the previous spring's 79 teams in basketball and 81 in softball.

This internal ferment and vitality has its external counterpart. Representatives of 104 institutions of higher learning in New York State came to Fordham last December for their annual meeting. This month over 100 college and university professors from 30 institutions in the metropolitan area held a Day of Recollection in the University Church. The most outstanding Conference of Mission Specialists in the nation is held each year at Fordham. Business executives are going to school at Rose Hill these days, 20 at a time: eight sessions of three weeks each, six days a week, their classroom the lounge in Bishops' Hall. The first course in aircraft procurement has already terminated with solid satisfaction. Its participants enthusiastically entered into the spirit of the campus from their freshmen week, when they attended a basketball game wearing "beanies," to their senior dinner complete with "honor cards." On Friday, March 5, in cooperation with the American Arbitration Association, Fordham sponsored a Conference on Industrial Peace in which national leaders of labor and management took part, including Mr. Mitchell, Secretary of Labor.

These are some of the facets of the Fordham of 1954. It takes thousands of newspaper column inches each year to tell the story. The seed of a century ago was fecund. The root-

stock is fruitful and strong. What of the future—what of 1964?

## 1964

### THE GOAL AHEAD

The resources of a University are both spiritual and material—books and labs and playing fields; traditions and moral values and teachers who believe in God. For more than a century Fordham has emerged from each period of national crisis richer in intellectual and moral and spiritual resources. The last ten years are no exception. The material means necessary to open up these resources for youth, however, vitally concern us now.

Inflation has rocketed the costs of education out of proportion to normal income. Each year the tuition dollar covers a bit less of the cost of educating each student. We are not crying, "Wolf." We can survive. But our country's way of life is too important to the world; and ideals are too important to our country's way of life; and Fordham is too important for these ideals, to be content with mere survival.

And so I want to tell you something about the *Ten Year Plan for Fordham.* You have read about it in the press. The brochure with the details is available for you now. Meanwhile, I want to speak to you briefly about what we are trying to do and how we are trying to do it.

### The Operating Budget

Last year it cost about $4,700,000 to operate the University. We had a deficit of $22,000, which is modest enough as such deficits go. But the deficit was small for the wrong reason. It was small because of an item of some $265,000 of services contributed by Jesuit teachers and administrators. We are glad to contribute these services: indeed we are vowed to do so. We are glad that they saved the life of the operating budget last year. But they really belong on the capital budget. These are the resources of Fordham that used to build our buildings. We must build with them again. And that means that we must have unrestricted funds to help balance our op-

erating budget, a need in meeting which every member of our Fordham family should help.

### To Do the Task Better

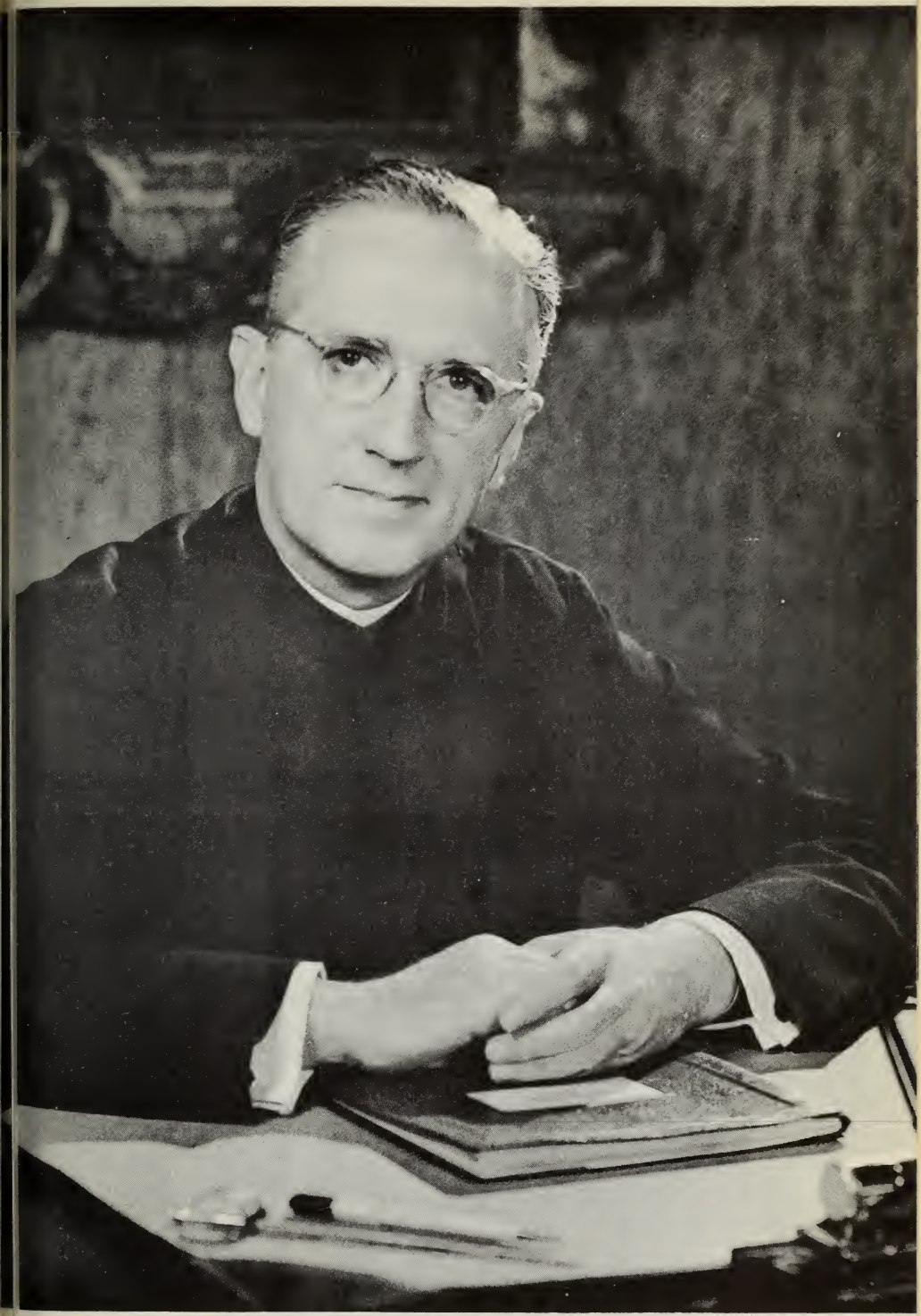
Balancing a budget, however, is merely survival. We must do more than that to do our task well. Our current needs concern people first of all: our teachers and our students. No amount of money could purchase the loyalty and devotion we receive at Fordham from our lay teachers, but they must live in the economy of 1954. Talented young teachers for the future too must be encouraged and they must have tangible proof that they are partners in a great enterprise, not hired hands. You will see from the brochure that since 1939, even with the latest adjustments, our teachers' salaries have increased only 50 to 60 per cent while the cost of living has gone up 90 per cent. You will see also that the student aid which Fordham gave to nearly 1400 students this past year has been enhanced in value and in importance beyond our financial compass.

People come first, but things are important, too, if we are to do the task properly in which we are now engaged. Classrooms are cramped, libraries and laboratories inadequate. We are holding back unwillingly on research which could widen the frontiers of human knowledge.

### To Do the Task Fully

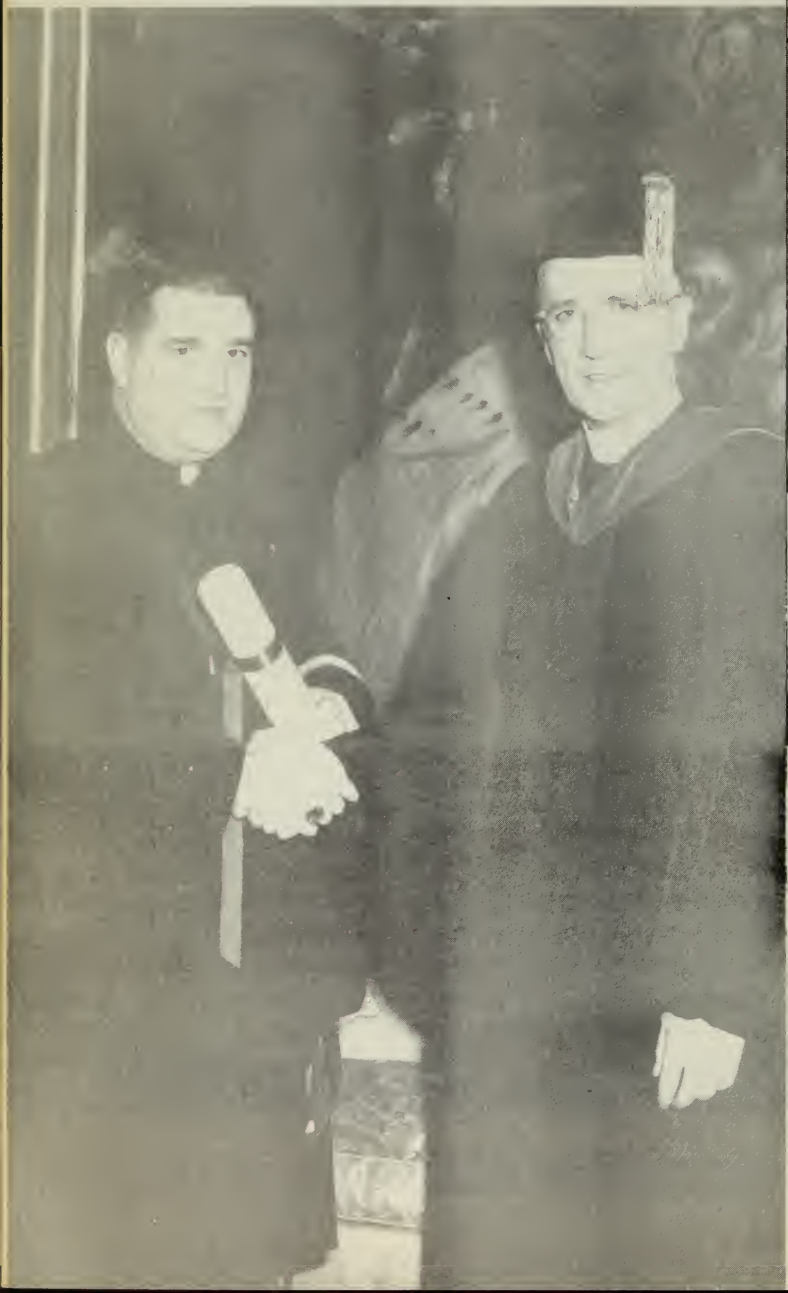
As Fordham has a history so also it has a future and as you and I have memory we must also have vision. There are some 2,150,000 in America's colleges today. By 1964 a throng near to 4,000,000 will be knocking at the gates. Let us not think of these young men and women as mere statistics. They are your sons, your grandsons, your nieces and nephews; they are the future priests and lawyers and doctors and teachers, the parents, the business leaders and, please God, the political leaders of tomorrow. With no thought of expansionism, but simply to keep faith with the University we have inherited and which we must pass on, we are bound in conscience to think in terms of long-range capital improvements.

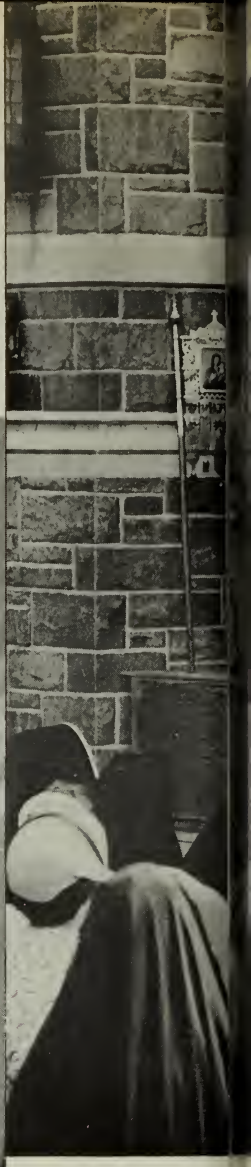
Uptown at Rose Hill we have seventy-five acres of one of

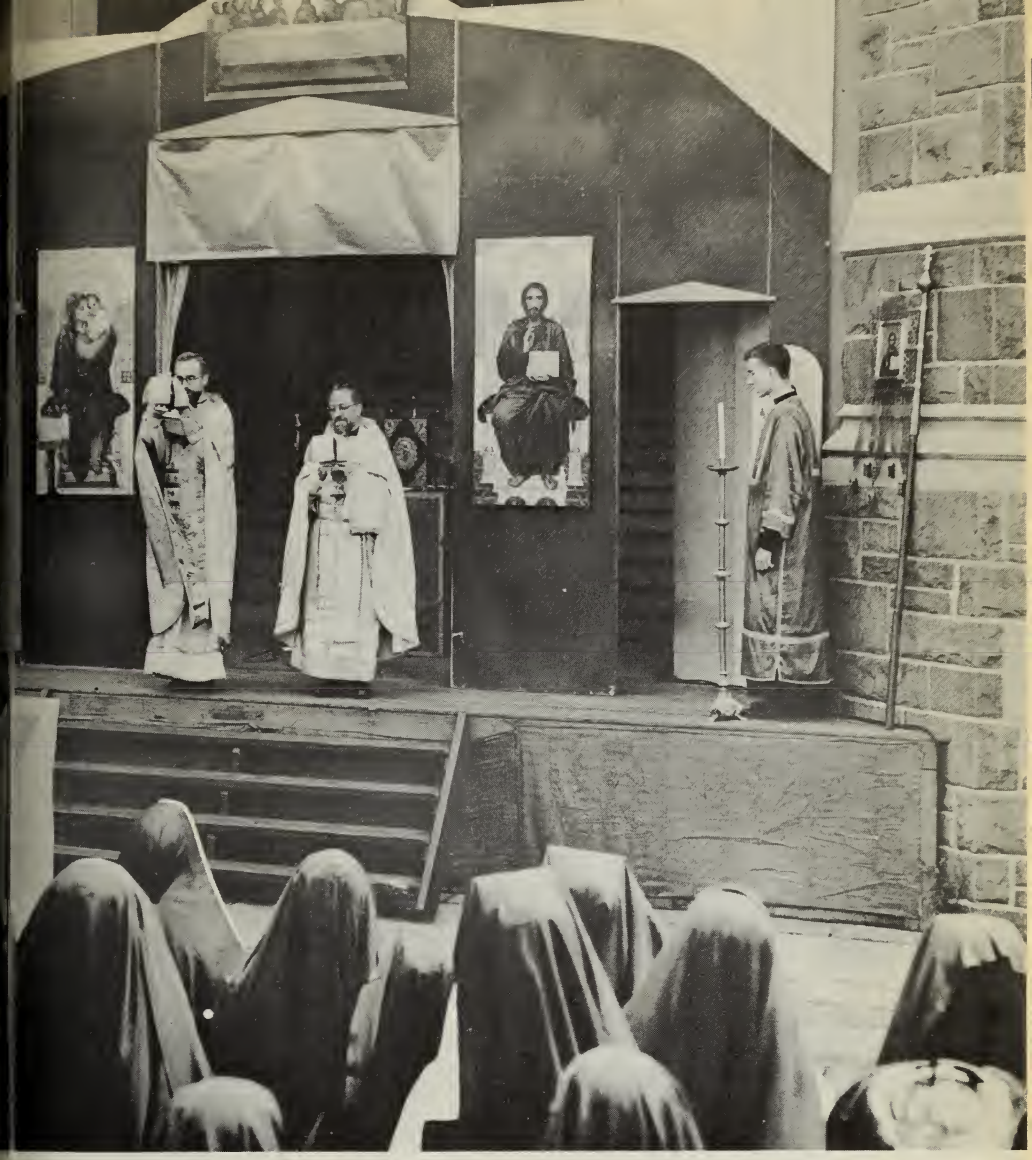


**REV. LAURENCE J. McGINLEY, S.J.**
President and Rector of Fordham University.

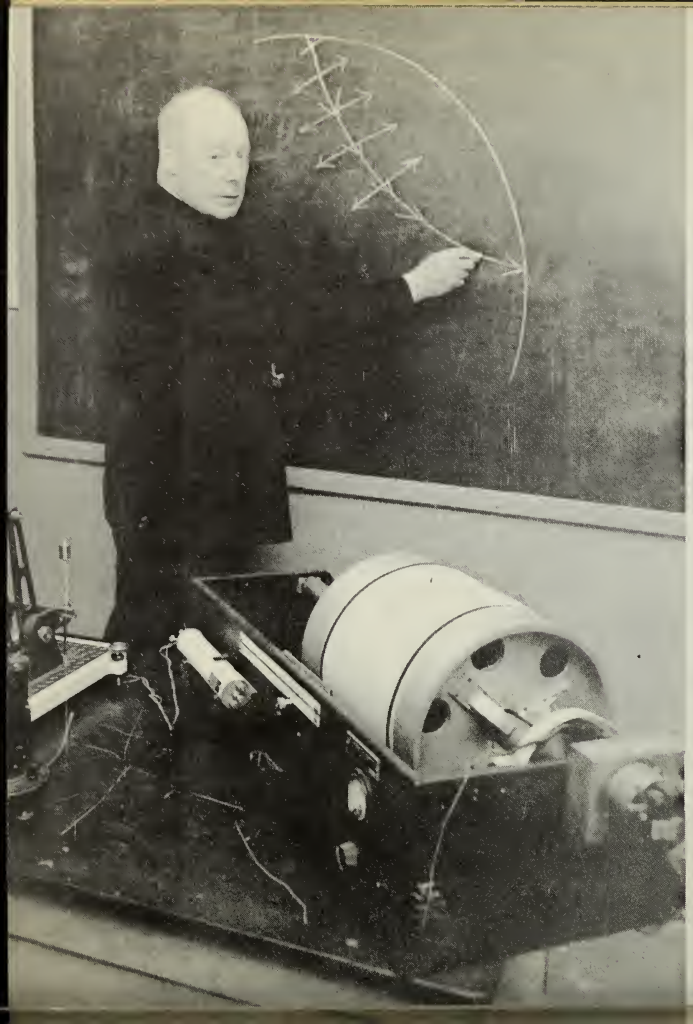
Most Reverend John J. Wright, first Bishop of Worcester, Mass., receives the honorary degree of Doctor of Laws at a ceremony in the office of Father McGinley. Bishop Wright had been scheduled to receive the degree at the 1953 Commencement exercises, but a tornado struck his diocese on Commencement eve, forcing him to cancel the trip to Fordham.







The celebration of the liturgy according to the Slavo-Byzantine (Russian) rite has become an annual feature of the University's Summer Session. Co-sponsored by the Institute of Contemporary Russian Studies and the Russian Center, the fourth annual "Russian Mass" in August drew almost a thousand persons, religious and lay, to the terrace of Keating Hall. The iconostasis, the icons and candelabra used on the outdoor altar came to the Russian Center from the Russian Colony in Shanghai.



Still well preserved after three hundred centuries, t
skull of Egbert, a lad of the Stone Age, undergoes caref
examination at the hands of Father J. Franklin Ewin
director of research services at Fordham, and leader
the expedition which unearthed Egbert in 1947 ne
Beirut, Lebanon.

Father Joseph Lynch is shown demonstrating the techniques of tracing shock
the Fordham campus.

the most beautiful college campuses in the country. This is the testimony not only of ourselves, who love each blade of grass, but of all the many agents of TV and Hollywood who have photographed those scenes this year. We have all these lovely acres almost in the heart of New York City. We have buildings, some old, some new, all of them, save temporary housing erected in the last war, built to endure. The time for temporary housing has come to an end. The sturdy walls of Dealy need new interiors. A classroom building where we can train our students in efficient comfort, a library wing to house the books for which there will be no space next fall, a student building where you and your sons can gather and where food services may be sensibly and economically handled: these needs are urgent.

For almost fifty years Fordham has made its impact on downtown New York City: the Law School, the School of Social Service, the Undergraduate and Graduate Schools of Education, Business, General Studies. It is time that these schools, which have meant so much for New York and for the nation, get out of the stage of Mark Hopkins on one end of a log. This, I repeat, is not expansionism. It is simply doing the job well. For it we shall have to increase our operating income at least $500,000 annually, and plan and build and pay for, in the next ten years, capital growth in the sum of at least $8,000,000.

The security of our country in the days ahead must begin in the hearts of our own people. It must rest upon the virtue and the vigilance of men and women who believe in God and who know that every right has its corresponding moral obligation. We are not building human calculating machines in Fordham nor bulldozers. We are trying to form the person God intended each one to be: physically, intellectually, morally and spiritually. There are many curricula in the different Fordham schools, but religion and philosophy to prepare for intelligent, personally moral lives, are part of all of them. These are the values we must labor to maintain and strengthen. This is why we need help, you and I—that we may do our task well.

How shall we accomplish the task ahead? Let us begin with this fact. There are a great many people in this city and in

this land who have at least this one strong bond with Fordham: devotion to those spiritual ideals for which Fordham stands and which can alone keep America strong and free. It is to these people we must appeal to help us. In other words our Ten Year Plan for Fordham envisions an enlarged effort. It means going outside of our own Fordham family to our friends, to all the men and women and businesses and corporations and foundations which have a stake in the way of life to which Fordham is so important.

### ACHIEVING OUR GOAL

The plan you will read about in the brochure is the result of a year's study in conjunction with the deans and the administrators and the teachers of Fordham, the directors of the Alumni Association, the President of the Alumni and the former presidents, and many individual alumni and alumnae beginning with His Eminence Cardinal Spellman.

In brief, the plan envisions a Fordham Council to be made up of an outstanding graduate of each school, the dean of each school and a dozen leaders from our alumni and friends.

The second part of this plan consists in publicity, initially in the brochure outlining the Ten Year Plan, and then in special brochures for each school and for each source of help; publicity in the Alumni Magazine, the other alumni and alumnae publications, in all the media by which we can make our Fordham story known. Here I should pause to voice a very sincere word of congratulations to the public press which has been so alert to the importance and to the needs of higher education. It has been generous and accurate in its information and, to my knowledge, Fordham itself has never been accorded clearer public voice than in months past.

The third part of the plan concerns the recruiting of willing workers who will contact fellow alumni, alumnae and friends of Fordham—all who can give and all who can work—some giving more, some working more.

Finally the plan concerns those sources of help for the greater Fordham of which each one of us dreams. Among these sources are first of all annual giving on which we must count for full and proper operating day-by-day. Alumni, Alumnae, Friends of Fordham, these will obviously be asked.

So also will parents who more and more have come to know that tuition does not cover the full cost of educating their sons and daughters. Capital gifts in larger amounts and for special purposes will have to be sought from wealthier friends and alumni, from foundations, from corporations. Here again due credit must be given to the vision and sense of social obligation growing in our corporations, more than seven hundred of which have already set up foundations through which to make gifts to education and philanthropy. Finally, from thousands and thousands, rich and poor, we must seek bequests. This has been the strongest source of gifts to Fordham throughout our history. It will always be. Indeed there can be no more fitting memorial to the memory of a man or woman than the youth of Fordham to whom their generosity has made possible training for a richer and a better life.

## THE TASK IS OURS

The students who throng to Fordham and other American universities now and in the days ahead have in their hands the future of our country's ways of life in a most critical period. What we make of them will influence our generation and theirs and all the world. We can do no less than the best.

It is important to understand that when we say "we," it means all of us—students and future students, faculty and administration, and the alumni and alumnae who are forever Fordham. We all have our task, our sacrifice. I have already made mine when I gave to this work my own right arm, the one who for twenty years has trained the presidents of Fordham, the Founder and Editor of the Alumni Magazine, the friend of Fordham graduates all over the world—Ed Gilleran.

Your diploma symbolizes your share in Fordham, the bond of your attachment. In everything that Fordham does and is, you have a stake. Your own personal stature as a Fordham graduate increases with Fordham's service to its students, their parents, the alumni and alumnae, the community in which we live. Fordham is yours and will always be: The Great Cosmopolitan University with a Conscience.

Let us not be diffident or discouraged about fund raising. There is no secret to it. It simply means a lot of people who believe in a cause, systematically asking a lot of people who

share that belief to give for it. Nearly 5,000 Fordham graduates and friends contributed well over $400,000 to Shrub Oak. Our whole appeal is for less than some universities have received in a single year—less than some national campaigns have achieved in a single dinner. I think the University never really asked. We have to start to ask and ask hard enough.

I think one other point should encourage us, also, and that is that Fordham is here in New York City. That means it has an incomparable opportunity to serve. It also has an incomparable impact on this metropolitan area where 20,000 of our graduates live and share community responsibilities. It therefore has an incomparable right to seek the help of this city and this metropolis. Other universities, some far off, have set up offices in New York City to solicit funds. New York has a big heart and it has been generous. It is time that New York think of the home folks too.

Ultimately, of course, unless God builds the house, we labor in vain. We shall succeed if we believe enough in Fordham to tell her story from our hearts and enough to get down on our knees to ask God's blessing on all of us as we work our way together.

# Greater Georgetown Development Campaign

*"A Message from Georgetown's President" is reprinted from* Today and Tomorrow, *the fund-campaign brochure; Father Edward B. Bunn's Address at the Invitation Dinner was delivered* ex tempore *and tape-recorded.*

## A MESSAGE FROM GEORGETOWN'S PRESIDENT

Like those who preceded us, the present generation of Georgetown alumni, faculty, students, and friends must regard Georgetown's historical tradition and record of achievement as an inherited trust. Down through the years, since 1789, had any generation of our predecessors been content to rest upon the laurels of the past, the progress of the University would have been interrupted and her service to mankind curtailed.

With education and scientific research on the march, Georgetown today can ill afford to continue along the even tenor of her way. She must forge ahead if she is to add new lustre to her escutcheon and prove worthy of her mission. To accomplish this, she must become an even finer Georgetown. She needs a broadening of opportunity for her students and an improvement of facilities and tools for her faculty.

Through the years, buildings not only depreciate but often become inadequate or obsolete. The field of man's quest for knowledge is ever broadening and requires the addition of new academic courses or the modification of existing ones. Scientific research and discoveries are not only opening up horizons for the student but are requiring new laboratories and equipment. Professors' salaries have not kept pace with increased living costs. Student tuition has been increased somewhat but has not kept pace with increased costs; endowments have become less productive. These are some of the urgent problems that stand in the way of a finer Georgetown.

To solve them, we carefully made plans to establish the Greater Georgetown Fund. This is designed to provide opportunities for supporting Georgetown through both an annual giving program and a long-range development of capital improvements.

The University is giving its all through a devoted and

capable faculty combined with the calibre of its educational system. But we cannot bring the program to a successful fruition without the physical, moral, and financial participation of everyone who has an appreciation of Georgetown and its achievements in the past 164 years.

## THE ADDRESS AT THE INITIATION DINNER, OCT. 24, 1953—

MR. CHAIRMAN: There are no distinguished guests here, because you are all our alumni and devoted friends of Georgetown. I should, however, mention particularly the President's Council, because I spent a full day today going over the details of the University with them and seeking their expert advice—an important factor. When I look around here and see the executives and faculty of the University and feel what they contribute by their wholehearted support, by their devotion, by their complete consecration to the work, I realize that any efforts I make for the University can be successful and fruitful only to the extent that I have their cooperation. I also take this occasion to thank the alumni who have been so cooperative through the years. They have initiated things: they have, for example, contributed to the erection of the hospital; and we know it is a great hospital—we could not erect it today for seven million dollars. They initiated the Alumni Gymnasium Drive and they worked tirelessly to accomplish what has been done. So it is a debt of gratitude I pay, a debt of gratitude to the faculty, a debt of gratitude to the alumni.

Father Foley wants me to speak on "Georgetown Today and Georgetown Tomorrow." That sounds somewhat formal. I propose rather to speak to you informally, to tell you as sincerely and as simply as I can, just what we are hoping to accomplish for Georgetown in our Development Campaign.

Behind all my motivation there is a very personal thing. I was only eighteen months old when my mother became a widow at the age of twenty-four. Through my early years I wanted one thing and that was a college education. I do not know where I got the desire, the aspiration, except that my grandfather was a college graduate; and I wanted particularly to go to one school, a Jesuit School in Baltimore, Loyola Col-

lege. Going to a school like Georgetown was simply beyond possibility.

### Not Half, but All

I remember taking a scholarship examination for Loyola High School. I do not think I was first in the examination but we all had to go in and see the President. I went in and he said to me, "You are coming to Loyola." I was only a little lad of twelve at the time. The opportunity was there; and I have always believed—even if it was impossible to crystallize the fact in those days—in America as a land of opportunities.

They told us in first year high that if we took an examination at the end of the summer we could go into third year; and I remember taking that seriously. I went to the Prefect of Studies and said, "I want to take that examination."

He looked at me in bewilderment and said, "Who told you about it?"

"My teacher," I answered. "I will take the examination."

He added, "You must take it in second year Greek, in second year Latin, and in second year Mathematics."

"All right, I will take it at the end of the summer."

I did and went into the third year. At the end of the fourth year they told me, "You have earned a scholarship to the College."

Throughout those years there was one dominant thought in my mind: this is the opportunity of a lifetime. Of course, every boy in those days dreamed of making a lot of money. I was going to be a millionaire. Dreams do not hurt anyone—so long as they do not stop there! And I said to myself, "When I get out and make money, one half is going to Loyola College." When college days came to an end I decided suddenly—I had half a dozen professions in mind—I decided to become a Jesuit. And in the providence of God I was appointed President of Loyola in 1938; and the thought came back to me, "one half to Loyola College." It was not half, it was all; I cannot do anything but all—in anything. And that is the idea I have about the alumni of a college. They want to give back everything they can. Why? To give other boys an opportunity.

I am interested in one thing—giving boys opportunity—developing talent, wherever I see it, ingenuity wherever I see

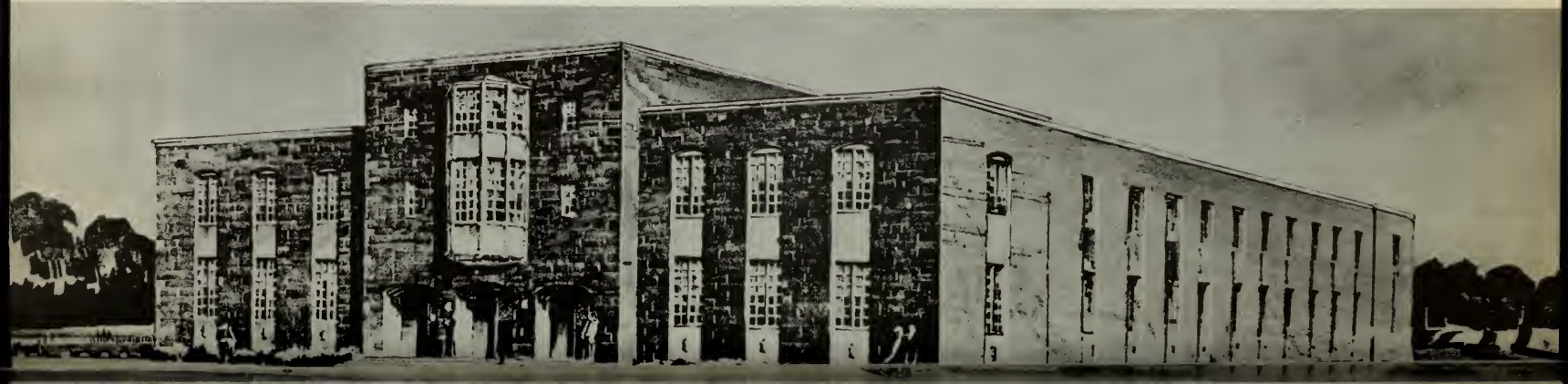
it, good will, basic earnestness wherever I see them. Give the young an opportunity. We do not make human resources—God makes human resources. Ours is the privilege of being able to cooperate with the Creator in developing—in co-creating, so to speak—these individuals who will be the great men of the future. And of course today the key to our problem lies in human resources. Here in America we do not consider numbers so much as the development of individuals. It is talent, it is genius that will enable us to do much more than could be done with mere numbers. You can put numbers in a line and they can all be shot down. But genius invents things and does things. Genius conceives various ways of meeting new situations. For instance, in our School of Languages and Linguistics—I see Dr. Dostert there—we have a mechanical translator that will translate Russian into English. That is what is being done at the School of Languages and Linguistics. And when I see what they do in the Medical School—how they are able to keep a person alive with an artificial kidney, how they are able to put into people's hearts plastic valves and keep them alive, how they are able to produce drugs which will keep people from becoming crippled and helpless. When I see what is done in all the other schools, then I see the University fulfilling its function in the development of qualitative men. For that is what we are interested in, qualitative men. Let me say at this point that my experience with the Georgetown alumni convinces me that we have qualitative men. You could have quantity easily; but, gentlemen, quality requires a tradition that goes back many, many years. And that is what we have at Georgetown.

### Tuition in Twenty Installments

When I came here five years ago, I expected to bow out of Georgetown after a few years. I was Director of Studies of the Maryland Province and made a few recommendations about two schools, the Nursing School and the reorganization of the Dental School. I made the recommendations because usually recommendations are carried out by other people. If you thought that you would have to carry out the recommendations yourself, you might not make them. I was sent here to carry out my own recommendations. It happened last

**REV. EDWARD B. BUNN, S.J.**
President and Rector of Georgetown University

Georgetown University, justly proud of its varied accomplishments in the field of science, plans to integrate physics and biology in a new Science Building *(above)* at a cost of $1,350,000, thus releasing additional space for expansion in chemistry. The $2,300,000 library *(below)* will make readily accessible to the students the 250,000 volumes now overstacked into a wing and attic of the Healy Building with a normal capacity for only 100,000 volumes.



According to the National Catholic Education Association, by 1965 twice as many students will clamor for higher education than are now enrolled. To meet this need the faculty envisions the Georgetown of the future. The architect's model shows buildings now erected and those to be constructed. The new structures are indicated with flag-like symbols. At the top is the Medical Center with proposed extensions to the new hospital and schools of dentistry and medicine, and planned erections of medical and dental dormitories, Nurse's Dormitory and residence for Graduate Nurses, and a convent for the hospital Sisters. In the lower right, near the main campus and overlooking the Potomac, are the new Dining Hall, Library, Science, Foreign Service and Graduate School Buildings.

**Healy with its foreign service classrooms and dormitories**

**Copley (left), a dormitory building for upper-classmen, and the White-Gravenor administration and classroom building**

October 7 when I was called on to go in as President of Georgetown University on October 10—three days' notice. Jesuit regimentation!

Just a week ago I attended a reunion of the 1913 class of the Law School. There were 250 men graduated in that class in 1913, among them Chief Judge Laws, Judge Pine and Judge Bastian. We had a wonderful evening, about forty of us, a real old-time dinner, and I felt they were more or less from my generation. And I was surprised to learn later from Dean Fagan—the Dean is here tonight, one of those consecrated individuals, dedicated to a great cause—that those lawyers, at least a great many of them, had paid their tuition in twenty installments, although the tuition at the time was one hundred dollars.

Now that is a Jesuit ideal also. After all, gentlemen, we are in this business to educate human beings. Jesuits were formerly not allowed to take tuition. We had to have a dispensation from Rome to take tuition. Ignatius conceived our colleges as all being free schools. We were to put ourselves entirely and completely into the work of training great people; and he did not want anything but greatness. That was Ignatius. Ignatius never thought in terms of anything but the best. But in this country we could not run schools without tuition, so we have a dispensation; but the spirit of the free school still rings in the mind and heart of every Jesuit. All we want is to do an excellent job in the education of boys. Today the tuition and fees collected in universities no longer pay expenses. That is a fact. You could cut down to the bone, but if you did you would destroy the university. You would not develop. How was it possible to develop the Foreign Service School and the School of Languages and Linguistics here at Georgetown? We stand first in those branches, you know. Think of the great men in the past, starting a medical school and a law school and a hospital on a shoe string! They do not do things that way these days. That was America, that was the land of opportunity; and that was what they did. Today the five Catholic medical schools in this country are Jesuit medical schools.

St. Ignatius never wanted anything inferior. He would never be satisfied with an inferior graduate school, an inferior

law school, an inferior medical school. It is not worth it, gentlemen; it is not worth giving your life for something second rate. Resign. Close it. Unless you can do the best possible job, unless you can do a high type thing, it is not worthwhile. It is not worth a man's life to produce something mediocre. It is not a question of getting food and drink and having a night's sleep. You can get that other ways. We are in education for one thing: the best, and to have the best you need shoulder-to-shoulder work of everybody who is interested. The whole idea today is using human resources for international understanding—and that is what we strive to achieve. You can achieve international understanding by the development of men's minds. There is nothing so difficult as dealing with ignorance, narrowness, bigotry. I do not think anything is so heartrending as an apparently competent human individual who is filled with prejudices. Now liberal education can change that. The development of the mind, will, emotions, and imagination can remove bigotry and prejudice, and that is the only way the world will ever get together. We are striving to do that in a perfect way in every one of our schools: community service, national service, international service. We have fifty foreign countries represented in our schools. We have students from every State in the Union. We are national and international.

### Missed Opportunity

We have the inspiration of John Carroll—a truly great man, cousin of Charles Carroll who signed the Declaration of Independence. John Carroll showed farsightedness in the way he planned things, and especially in conceiving the idea of, and planning, Georgetown University. We have advanced through struggle—we have never missed an opportunity to my knowledge, except one. The opportunity we have missed has been bringing to the attention of our friends in a systematic way just what is being done here at Georgetown, and what Georgetown needs. We are a little late in that, but not too late, I hope.

Since 1945 by our efforts and through the help of devoted alumni we have put eight and a half million dollars into this plant. We see what has been done here but somehow—I do

not know why—we all feel that much remains to be done, and somehow or other each one feels he has to do it alone. But, then, minds open and vision expands to include all our friends and all our alumni. In the early days there were friends. I remember in the early days at Loyola how George Jenkins gave a science building and a library. We have been fortunate that way in some sections of the country in having benefactors who gave on their own initiative. People today do not realize the needs—the world has become too complex, too intricate, too involved. We must bring it to their attention. We have to have an organized, systematic program. We have tried to produce one. Fathey Foley has worked tirelessly at it. Here is the brochure that states the case. It is excellently done, and I am sure that each one of you will read every line of it because it makes interesting reading. And I am not going to repeat what it contains, except a paragraph at the beginning, which is an ideal:

> Make no little plans: they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical plan once recorded will never die, but long after we are gone will be a living thing asserting itself with ever growing insistency.

That is our aim. We are not running a drive. This is a normal function of the University. We have put our heads together, the directors of Georgetown, with our alumni and friends, and we have worked this thing out meticulously. It is not a thing of supererogation. It is a necessary part of University planning. You cannot run a university these days without such planning. And I do not feel that we are mendicants. Rather we are giving people an opportunity to give where they know it will count for what we are seeking most today, national and international understanding. I know that your hearts will respond with great intensity to the project and to the ideal.

The important thing is that information should reach the proper people. We spent a long day today, the Council and myself, going over the affairs of the University. We shall spend many another doing the same thing, because we are determined that we will use every available resource to create the greater Georgetown. That is the important thing. Not bigger in size necessarily—we are not interested in size. We

have a diversity of schools. Our college is limited in the number that it accepts; so, too, is our Foreign Service School, our Medical and Dental Schools, our Institute of Languages and Linguistics, our Law School, our School of Nursing. We are not looking for numbers, but we must have development. We want to use the resources we now have for further effectiveness: that is the important thing in the development program.

### New Buildings to Save Money

We are not looking for buildings for building's sake. We are looking for buildings only because they are necessary; and I tell you this, gentlemen, not merely two men or three men say they are necessary. We have had experts in here to determine whether they are necessary. We got a grant from the Ford Foundation to make a business management survey. The advice received was to put as much money as possible into the educational program in order to save money. They say buildings are absolutely necessary to save money. We need a dining hall to save money; we need a library to save money; we need a science building to save money. That sounds odd because usually an additional building will increase your maintenance costs. But in our case there are certain buildings that are so necessary that we need them to save money. That is the actual situation.

This plan, gentlemen, has required a great deal of study. Ours is no superficial conclusion. We have gone into it in every detail, every ramification of it, and this plan is the outcome, the plan for the Georgetown of tomorrow. The Georgetown of yesterday was a great Georgetown, and we can never achieve—I know I shall not and I feel my successors will not—what the great men in the past have achieved so heroically by dint of great sacrifice. We do not advertise. Ignatius never wanted us to advertise what went on. All he asked of us was all we have to give. That is what we Jesuits do when we pronounce our First Vows and that is what we do when we pronounce our Last Vows. To give our all, that was his idea. He took it for granted. That is what "the greater glory of God" means in his conception, and only that—his two great points, liberality and generosity of a human heart and human

industry. He was a man of few words but he picked out Xavier. We know what Xavier became and what he did for the East.

### A Letter from the Archbishop

I would like to close, gentlemen, with a letter from his Excellency, the Archbishop of Washington. He has written a beautiful letter in relation to our Georgetown Development Campaign. He is, of course, the Chancellor of Catholic University and he said to me, "Look, we take up a collection all through the country to meet the deficits. How do you people meet the deficits?"

I said, "I am trying to find that out myself, your Excellency." So he sent the following letter:

My dear Father Bunn:

With very great interest I have learned of the inauguration of the development campaign to realize the long-cherished plans for a "Greater Georgetown." This is, I understand, not a mere drive for added funds, however necessary, but a long term plan, looking toward increased effectiveness of Georgetown University in the future, in every School and Department, for the fuller achievement of Georgetown's ideals and purposes.

It is a source of considerable pleasure to me, as Archbishop of Washington, by favor of the Holy See, to complement and second your high purposes with sincere, prayerful good wishes for their complete success, to the glory of God and the good of souls. Particularly do I hope most fervently that the celebration of your hundred and seventy-fifth anniversary, in 1964, which I understand is set as a timely goal, may witness the accomplishment of the labors on which you embark today.

Georgetown University has a long and honorable history of a hundred and sixty-four years, since her founding in 1789 by the illustrious John Carroll, as a tiny "academy on the banks of the Potowmack." Well and faithfully has she realized the hopes and aspirations of the first Archbishop of Baltimore—the predecessor of every Bishop in the United States, and more particularly of the Archbishops of Baltimore and of Washington. For on this little Academy, John Carroll said, rested all his hopes for the permanency and success of our holy religion in the United States. And from the halls of

Georgetown, through the years, have come forth eminent servants of the Church and of the State. One has but to recall the names of William Gaston, the first student; of the beloved James Ryder Randall, of the distinguished Edward Douglass White, to know that the rosters of alumni are studded with names enshrined in the hearts of all loyal Americans.

"Alma Mater of all Catholic colleges in the United States" is the title beautifully and justly bestowed on Georgetown University by the late Pope Pius XI, of happy memory,—an encomium repeated by the present Holy Father, Pius XII. Georgetown has lived that title not merely by reason of her antiquity—her life co-terminous with the life of the nation—but more so, as the nurturing mother of men who have given impetus and direction to the advance of Catholic education throughout continental United States, and in not a few of our sister countries as well.

But the eyes of the men of Gorgetown today are not content to rest on heights achieved, to look back with complacency on paths already trod. With the same forward-looking vision that characterized John Carroll—and before him, the saintly Founder of the Society of Jesus, Ignatius of Loyola, in whose school Carroll himself was trained—the Jesuit Fathers of Georgetown today look ahead to the peaks still to be won. Georgetown's work is far from done—nor ever will be done, while there yet remain youth to be trained in the ways of God, reared to the service of God and of neighbor. The achievements of yesterday are but the vantage-points to see, and the stepping stones to meet the challenges of tomorrow. And that those challenges will be severe and critical the temper of our times is ample evidence. To meet the needs of today, and of tomorrow, Georgetown University must prepare herself.

I rejoice to know that a beginning is shortly to be made in the erection of a new School of Nursing, for the training of more and more young women in the Christlike works of mercy.

I know that a Law Center is in contemplation, for the development of more and more proponents of law in conformity with Divine and natural principles. I have learned of some of your other plans—for the building of a School of Foreign Service, for a Graduate School, for a Science Building and a Library. And so of the other Schools and Departments of the

University—all are included in the overall development of the Greater Georgetown.

Yet a University is not merely a campus, however expansive, not a set of buildings, however stately. The soul and life of a University is in its alert and capable faculty, training and guiding the souls of eager youth for careers in time and in eternity. Too often, alas, in many marts of learning "the hungry sheep look up and are not fed." May it never be said of Georgetown that she has made the error of building gilded palaces of ignorance. Rather may she continue, as the fabled pelican, to feed from her mothering breast the fledglings entrusted to her for nurturing.

For this reason I am particularly interested in the plans having to do with the founding of professorships, of chairs and fellowships, to insure a continuing source of talented and dedicated professors; and the development of funds to afford needy but worthy students assistance in attaining the education their circumstances might otherwise forbid. For thus will be insured in perpetuity men to carry on the traditions of Georgetown in sound research and solid teaching; thence also will continue to come from Georgetown men to follow in the footsteps of their forebears, devoted sons of Holy Mother Church, staunch defenders of our American democratic principles. Thus may Georgetown University continue into the future, "as a tree that is planted by the waters, that spreads out its roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit."

And so, my dear Father Bunn, as you begin the long and arduous task of building the Greater Georgetown, I extend to you, and to your associates, clerical and lay, at Georgetown, and to all who engage and assist in this worthy undertaking my most hearty greetings and good wishes, and a prayer for God's abundant blessing on your endeavors.

With a paternal blessing,
Devotedly yours in Christ,
PATRICK A. O'BOYLE,
*Archbishop of Washington*

October 15, 1953

*Jesuit education in Buffalo, begun in 1855 with a small Latin class and today thriving with high school and college, crowns a century's apostolate among the city's devout Catholics.*

# A History of Canisius High School[1]

James J. Hennesey, S.J.

On August 29, 1948, a strange procession wound its way through the halls of Buffalo's magnificent Consistory building. A procession of Catholic clergymen escorted the Most Reverend John F. O'Hara, C.S.C., as he passed from the huge auditorium, richly decorated with Masonic emblems and quotations, across the foyer and into a recently added bright new classroom building. The occasion? August 29, 1948, marked the end of one era—a full century of Jesuit growth in the City of Buffalo—and the beginning of another: the inauguration and blessing of the new Canisius High School.

## Jesuit Beginnings in Buffalo

For a new school, Canisius has a long history. Its roots go back to the year 1848, when two Fathers from the old New York and Canada Mission came to Buffalo at the invitation of the Right Reverend John Timon, C.M., first Bishop of the diocese. The Bishop was plagued with that perennial problem of the early Church in the United States, trustee trouble. Difficulties had arisen in the Church of St. Louis on Main Street and Bishop Timon hoped that the Jesuit Fathers might be able to reconcile the disaffected parishioners. He hoped, too, that once the rebellious parish had been restored to ec-

[1] This history is based on the house archives, dating from 1848, and "preserved at Canisius High School." Permission to make use of these records was graciously given by Father Gerald A. Quinn, present rector of Canisius High School. The author also acknowledges his indebtedness to the thesis, *The History of Canisius High School*, presented to the Graduate School of Canisius College in 1948 by Nicholas H. Kessler.

clesiastical discipline, the Jesuits might settle down to educational work in the city.[2]

### The Residence at St. Michael's

The pioneers of what came to be known as the Buffalo Mission were Father Lucas Caveng and Father Bernard Fritsch. These Fathers were successful in effecting a temporary solution with the trustees of St. Louis', but renewed difficulties continued until 1855, when the parish finally submitted to the Bishop. Meanwhile, Father Fritsch, Father Joseph Fruzzini and Father William Kettner had taken up residence in the suburban village of Williamsville, where they did parochial work for several years. In 1851 Father Caveng was named pastor of St. Louis', but, when the people refused to accept him, plans were made to care for the German element of the old parish in a new Church, to be dedicated to St. Michael the Archangel. On August 20, 1851, Bishop Timon laid the cornerstone of the new Church on Washington Street, at a site which had originally been selected for the Cathedral of the diocese. St. Michael's Church was opened on January 1, 1852, and not long after the Fathers from Williamsville moved in to make up the first Jesuit community in the City of Buffalo.

The first few years of the new residence were quiet ones. The Fathers attended to the Church at St. Michael's and cared for several missions in the now-forgotten hamlets of Elysville, North Bush and Buffalo Plains. Once a month a Father journeyed across Lake Erie to a mission station at Black Creek, Ontario. In 1858 a farm was purchased, on what was then the outskirts of the city, with the idea in mind to build a college and a church on the land. The intended college never did get past the planning stage and part of the property had to be sold at a loss, but the new Church of St. Ann's proved

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[2] The controversy between Bishop Timon asd the trustees of St. Louis' Church is treated in the standard histories of the Church in the United States. Bishop Timon had inherited the controversy along with his diocese at its foundation in 1847. An interesting account of the controversy will be found in the small volume *Brooksiana* (Catholic Publishing House, N.Y., 1870). See especially p. 45 ff. where contemporary newspaper articles dealing with the dispute and giving statements by Bishop Hughes of New York and the rebellious trustees are given.

to be a success. Father Bernard Fritsch was its first pastor.

The year 1863 saw a new superior in charge of the Jesuits in Buffalo, Father Joseph Durthaller.[3] His seven year tenure was one of marked activity. Immediate plans were made for a new church on Washington Street. The foundations for the edifice were begun on April 20, 1864, and within three years the building was ready for use. This is the present St. Michael's Church.

It had been the hope of Bishop Timon that the Jesuits would undertake the work of higher education in Buffalo. Although no permanent school was opened until 1870, there were definite moves made in that direction in the 1850's. Eight students attended Latin classes at St. Michael's in 1855. Two years later, two young men studied philosophy under the tutelage of Father Charles Jannsen and in that same year, 1857, Reverend Father Hus, superior of the mission, accompanied by Father Larkin, the former rector of St. Francis Xavier, New York, made several visits to discuss the question of a college with Bishop Timon. We have already seen that plans were made in 1858 for a college to be attached to the Church at St. Ann's. However, all of these plans failed to materialize, and the first chapter of Jesuit history passed without the erection of the much desired educational facilities. In connection with the private tutoring courses offered from time to time at St. Michael's, we might mention the name of one of Father Durthaller's Latin students in the 1860's. This was Nelson H. Baker, who was later to become famous as the Right Reverend Monsignor Baker, Vicar General of the Diocese of Buffalo and founder of the Basilica of Our Lady of Victory and the institutions at Lackawanna which bear his name.

Father Durthaller was to be the last superior of the New York and Canada Jesuits in Buffalo. On September 17, 1868, Father Peter Spicher, a representative of the German Pro-

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[3] Father Joseph Durthaller (1819-1885) was an Alsatian by birth. In America he labored as an Indian missionary, professor at St. Mary's, Montreal, and superior at Buffalo, Xavier and the German Church of St. Joseph's, New York City. Besides building the new St. Michael's Church, he was responsible for the construction of the school building at St. Francis Xavier's. For further geographical data, see WOODSTOCK LETTERS XIV, p. 287 ff.; XV, p. 65 ff. and XLVIII, p. 330 ff.

vincial, Father George Roder, arrived to begin negotiations for the transfer of the mission to his province. Father Spicher concluded his arrangements with Reverend Father James Perron, Superior General of the New York and Canada Mission, on January 23, 1869, and in the following May Father General Beckx approved the transfer. St. Michael's and St. Ann's were now the care of the North American Mission of the Province of Germany. Father Spicher was named first superior of the new mission and took up residence at St. Mary's, Toledo. Five Fathers and three Brothers came in the first contingent to replace the New York Fathers although two of the latter remained for a time as superiors of the two Buffalo houses, Father Durthaller at St. Michael's and Father Blettner at St. Ann's. In speaking of the change, the diarist of the time remarks that the new mission superior took care that all the customs of the German Province be introduced into the newly-acquired houses, with the result that the new arrivals were able "to attack the tasks committed to them *Germanico more, bono animo et magno corde.*"

### The German Fathers[4]

With the departure of Father Durthaller on July 26, 1870, twenty-two years of work by missioners from New York and Canada came to an end. From the small beginnings at Williamsville had grown two large churches, St. Michael's and St. Ann's, each with its own parish school, and three smaller churches. The Fathers were also regular chaplains at the Poorhouse and at St. Vincent's Hospital. There was as yet no college. That was to be the work of the German Fathers.

### Foundation of Canisius College

In 1870 the residence at St. Ann's was separated from St. Michael's. In the same year, Father William Becker came to

[4]The transfer of the Buffalo Mission to the German Province is treated in Father Garraghan's book, *The Jesuits in the Middle United States*, I, pp. 583-7 and in the WOODSTOCK LETTERS, XLVIII, pp. 332 and 335.

America as second superior of the mission.[5] The community at St. Michael's now numbered thirteen. The shortage of men which had plagued the New York Fathers was at an end, and, in September, 1870, a school was opened in a small building adjacent to the residence on Washington Street. The first president of the new school was Father Ernest Reiter. When he was assigned to Erie, Pa. in the course of the year 1870, Reverend Father Becker combined the position with his own and so became the second president. By the end of the first school year, some fifty boys had been enrolled in the new school, dedicated to Blessed Peter Canisius. Canisius College and Canisius High School had been founded.

## Growth of the College

The years 1870-1912 saw the development of the tiny Latin School on Washington Street into a full-fledged college and high school. For the most part, the German Fathers, aided by a few laymen, did all the teaching, although it seems to have been customary in the early days for the New York Jesuits to supply an occasional scholastic to help out. In 1870 we find mention of *"scholasticus unus ex missione Neo-Eboracensi in schola Latina occupatus."* This was Mr. Anthony Gerhard, who taught the commercial class. A man who seems to have established a reputation as a strict disciplinarian, Father Henry Knappmeyer, taught the Latin class. The old diaries note that Mr. Gerhard left for New York immediately after the commencement exercises in June, 1871. He was succeeded in Buffalo by another scholastic from the New York and Canada Mission, Mr. Benedict Guldner, who later was well known for his work as a priest on the Woodstock faculty and in Philadelphia.

Father William Becker continued as president of Canisius

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[5]Father William Becker served as mission superior and president of Canisius for two years, returning to Germany in 1872. He later returned to America and served in various houses of the Buffalo Mission until his death at St. Ann's, Buffalo, January 22, 1899. An interesting contrast between the extremely kindly Father Becker and his more stern successor Father Henry Behrens is drawn by Sr. M. Liguori Mason, O.S.F., in the book, *Mother Magdalen Daemen and Her Congregation*, (Stella Niagara, N.Y., 1935). See especially p. 314 ff.

until December, 1872, when he was succeeded by Father Henry Behrens, an indefatigable worker who is perhaps the best-remembered of the early German Fathers. Father Behrens also became superior of the mission at this time.[6] It was under his regime that the new college developed into a fully organized school.

Accommodations in the beginning had left much to be desired. Until Christmas, 1870, the boarding students lodged with various families in the city. Later they lived, with one of the Fathers as Prefect, in a house on Ellicott Street and in one on Goodell Street. By September, 1871, some had to be housed in the Fathers' residence. The school was growing and more extensive accommodations were imperative.

In the spring of 1872, the cornerstone of the main building of a new college on Washington Street was laid by the Right Reverend Stephen V. Ryan, Bishop of Buffalo, and in November of that same year the central portion was completed. The north and south wings, the auditorium, chapel and infirmary were added in later years. To make way for these later additions, the old church was torn down in 1881. A further addition had been made in 1875 when a large property about two miles from the College was purchased. This property, known as the Villa, provided recreational facilities for both students and faculty.

While the physical plant was being expanded, developments were also taking place along organizational lines. In the year 1883, the High School was incorporated by the State of New York as the Academic Department of Canisius College.

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[6] Father Henry Behrens (1815-1895) might well be the subject of a full-length biography. He served as superior of a band of exiled Jesuits coming to America in 1848, then returned to Germany and was successively rector and master of novices at Friedrichsburg, Westphalia, instructor of tertians at Paderborn, and superior of Ours engaged as hospital personnel in the Franco-Prussian War. For his services to the Fatherland he was awarded the Iron Cross, rode in Bismarck's triumphal procession into Berlin and, a few weeks later, was sent into exile with his fellow Jesuits. Returning to America, he served in various capacities in the Buffalo Mission, of which he was twice superior (1872-6 and 1886-92). At his death in 1895, Bishop Ryan of Buffalo said of Father Behrens: "I have a saint in my diocese and his name is Father Behrens." Accounts of the life of Father Behrens will be found in the WOODSTOCK LETTERS, XXV, pp. 150-51 and p. 385 ff.

Nine years later, in 1894, the commercial course was discontinued and the classical course, which had been six years, was lengthened to eight full years, four of high school and four of college. The stage was set for the eventual division of the old-style *collegium* into two separate schools. It might be interesting to note in passing that during the 1890's Canisius took on the semblance of a military school. A school uniform was prescribed and the student body was marshalled into a band and five companies of cadets. This practice seems to have been discontinued about the turn of the century.

Moving now into the twentieth century, we find that by 1907 there were 430 students in the college and high school. Of these, 110 were boarders, since Canisius had been from the beginning a boarding and day school. As it was no longer possible to house such a large student body at the downtown school, 50 of the academic students attended classes at the Villa. Then, at the end of the scholastic year 1907-1908, there appears the following notation in the history of the house: "*Exit convictus.*" Nothing more, nothing less—the boarding department had been closed down. This decision had been made the previous January 20 at a meeting of the Board of Trustees convoked by Reverend Father Joseph Hanselman, the Provincial.

## Transfer of the College

The departure of the boarders had not solved the housing problem completely. By September, 1912, there were 379 students in the High School and 73 in the College. The decision was made to effect a final separation of the two schools and on January 6, 1913, seven of Ours moved to new quarters at the old Villa property on Main Street. A new College building at Main and Jefferson had been dedicated on December 30, 1912. The Washington Street buildings were turned over to the exclusive use of the High School, although both communities continued to be under the same superior until 1919, when Father Robert Johnson became the first rector of the separate high school community.

The years from 1912 to 1944 saw the gradual development of what had once been proudly called the *unicum collegium Germanicum in Statibus Fœderatis* into an integral part of

the American Jesuit educational system. On September 1, 1907, the Buffalo Mission of the German Province had ceased to exist and, after a lapse of thirty-eight years, the American half of the old New York and Canada Mission, now joined with Maryland as the Maryland-New York Province, resumed control.[7]

### The Last Years on Washington Street

Finances have always been a problem in Buffalo. Soon after the building of St. Michael's Church, we find mention of a large debt pressing down on the shoulders of the Fathers. In 1868 Father Spicher had hesitated in his negotiations with Father Perron because of the poor financial condition of the mission. In 1919 still another financial crisis had to be weathered and that condition has continued, to some extent, through the years. The enrollment in the High School after its separation from the College hovered around the 400-500 mark, and, although there were 736 students in 1922, the number had dropped to 450 in 1939. Succeeding years showed a slow increase, so that there were 530 students in 1942 and over 600 the following year.

By the middle 1940's, superiors had begun to give serious consideration to the project of moving the High School from its old location on Washington Street to a more favorable site. The buildings of the old school were deteriorating and the neighborhood had become rather run-down. Protracted negotiations carried on by Father James J. Redmond, Rector from 1942-1948, finally resulted in the purchase of the former Masonic Consistory on Delaware Avenue from the City of Buffalo. As might be expected, there was considerable opposition to our plans, but a bid of $95,000 was finally accepted by the City Council on May 14, 1944.

The Consistory building, once the grandiose headquarters of the Freemasons of Buffalo, was at that time occupied by students connected with a wartime army program at Canisius College. Soon after the purchase, renovations were begun and

[7] The decree dissolving the German Mission in North America and a letter written on that occasion to the members of the Mission by Very Reverend Father Wernz will be found in the *Acta Romana* (1906-1910), pp. 94-99.

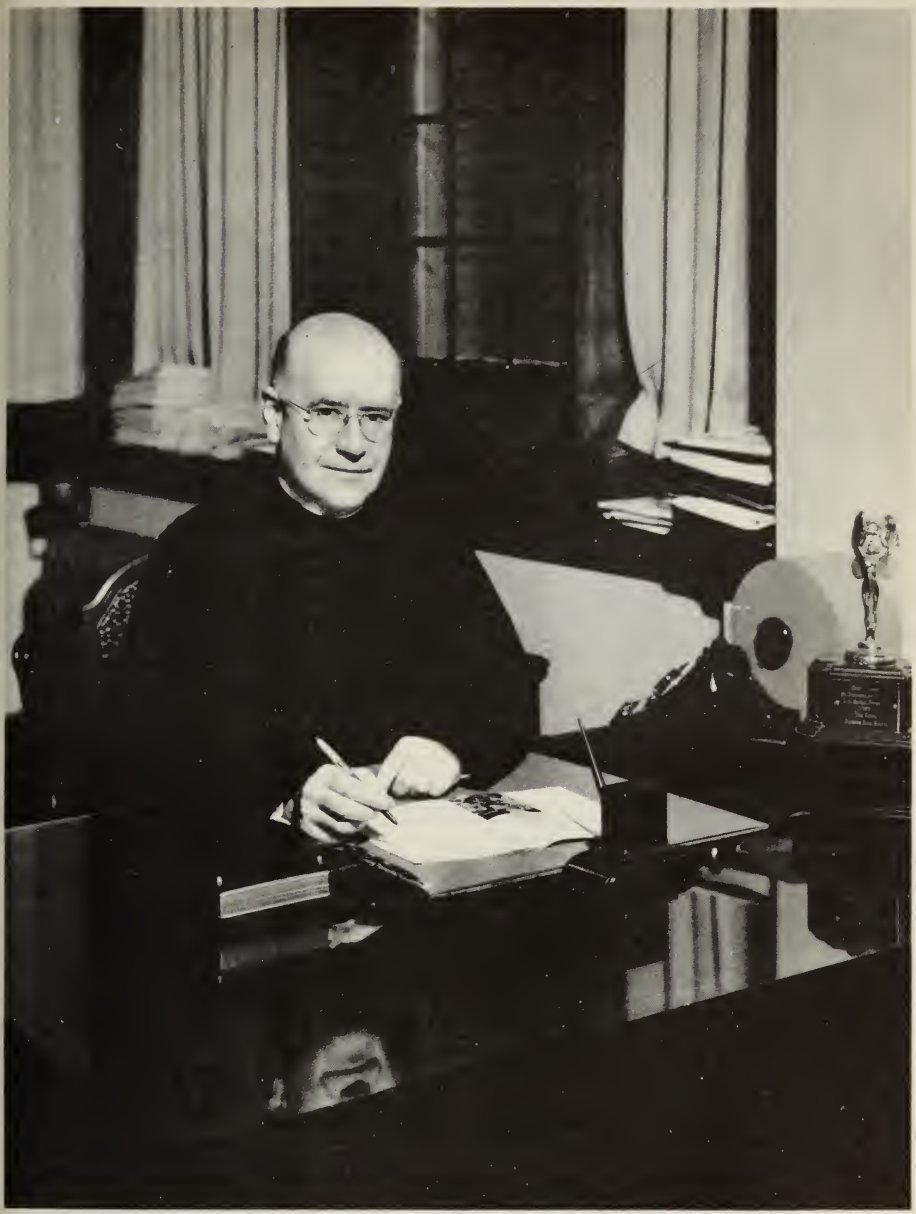
plans made to house the new freshman class at the Delaware Avenue property. From 1944 to 1948, the High School was conducted in two divisions: the upper school remaining at Washington Street, and the first two years being taught at the Delaware property. During this period the Jesuits teaching at the uptown school commuted to and from classes each day.

### Canisius on Delaware

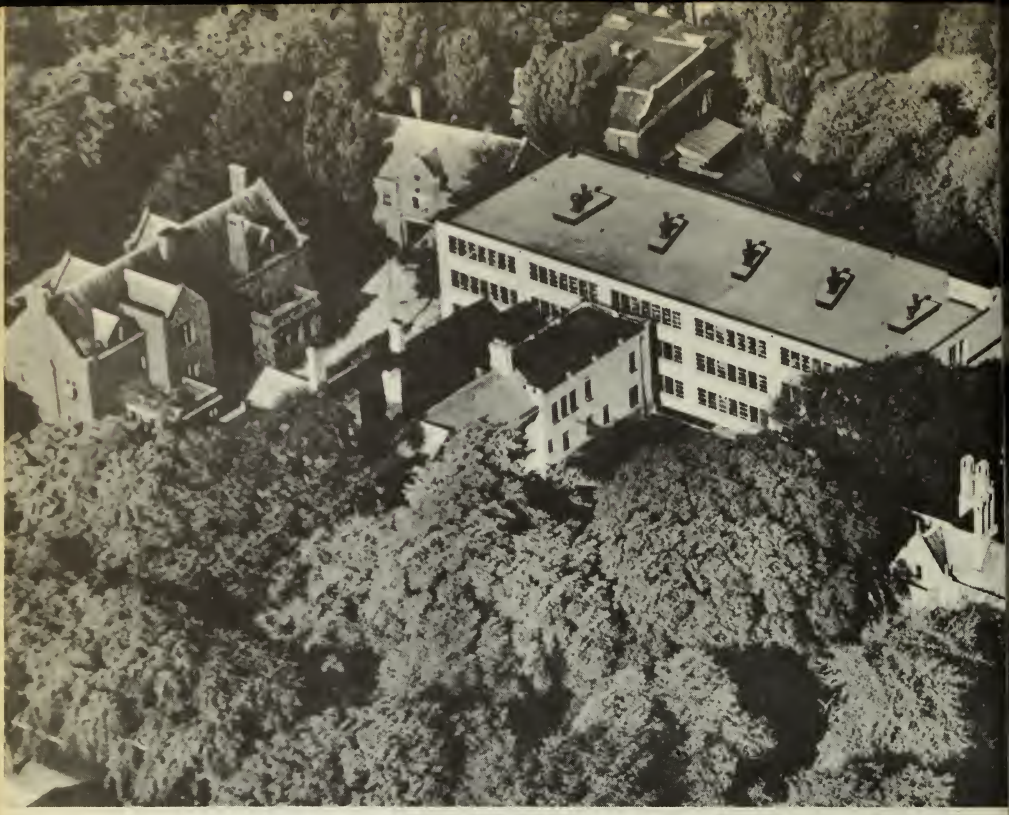
The new Canisius High School is situated on Delaware Avenue, for many years the outstanding residential street in Buffalo. The sides of this avenue are lined with twin rows of towering elm trees shading the gracious mansions of a bygone era. A few blocks to the south of our school are situated the Cathedral and episcopal residence of the bishop of Buffalo. The property occupied by the High School has nearly a full block fronting on Delaware Avenue. Facing the street is the former Rand Mansion, and attached to it, the former Masonic Consistory and the new school wing. These three structures now form three wings of one large building. A second structure, the former Milburn Mansion, houses most of the Jesuit faculty. In all, the entire campus, including a large lawn and a blacktopped playing area, covers approximately four acres.

### The School Buildings

It would be easier to draw a map of the combined Rand Mansion-Consistory-school wing than to try to describe it. The Mansion is a castlelike structure built of stone in the English Tudor style and complete with oriel windows. On the ground floor, the domestic chapel, the community refectory, a parlor and several activities rooms open off a large corridor. The second floor is reached by a circular stone staircase. On this floor are located four Fathers' rooms and the Fathers' and Scholastics' recreation rooms. There are two more Fathers' rooms on the third floor, the greater part of which serves as a storage attic. This entire building, erected towards the end of the first World War, was originally intended to be the home of the late George F. Rand, a leading Buffalo financier and prominent Freemason. It was oc-

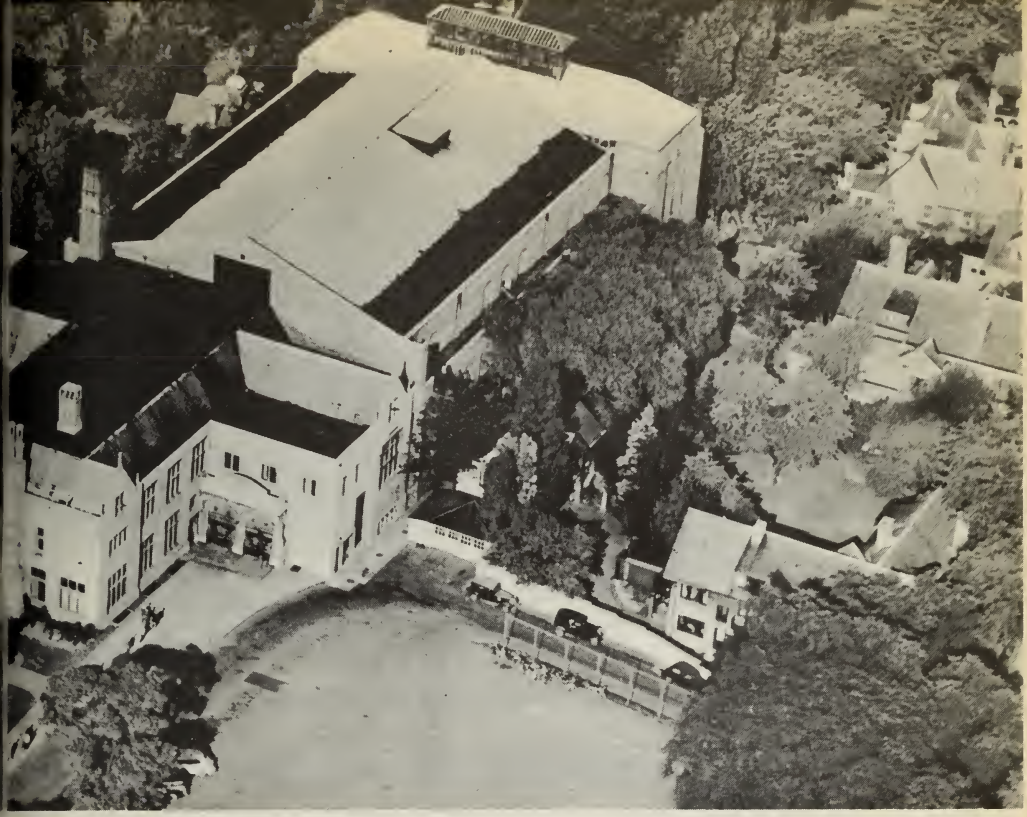


**REV. GERALD A. QUINN, S.J.**
**President and Rector of Canisius High School**



# A Century's Report

In their advance to esteem and influence in the city of Buffalo, Jesuits first encountered trusteeism, then started downtown parishes and outlying mission stations, and with meager finances and insufficient numbers established schools for the higher education of Catholic youth. It was back in 1848, at the invitation of Bishop Timon, that Fathers from the New York and Canada Mission arrived to reconcile the disaffected parishioners of St. Louis Church. Their efforts met with partial success and four years later a Jesuit community took up quarters on Washington Street when St. Michael's was opened to care for the German parishioners. Through the years seeds were sown for the Kingdom of Christ. Education commenced with a Latin class in 1855. A year after the arrival of the German Fathers in 1869, Canisius College was opened. Increased enrollments and the wear of time upon facilities necessitated the move of the College in 1913, six years after the attachment of Buffalo to the Maryland-New York Province, to the old villa property at Jefferson and Main Streets. The High School continued at Washington Street until the purchase of the Consistory in 1944 with its full-block fronting on Delaware Avenue. Now, with the apostolate of education well established in separated and up-to-date institutions, Jesuits look forward to even greater accomplishments during their second century in Buffalo.



**Bird's-eye view of the new Canisius High School on elm-shaded Delaware Avenue. The College moved in 1913; the High School remained alongside St. Michael's till 1948.**

**Side-view of the Rand Mansion with the adjoining Consistory**

**New classroom wing is annexed to the Rand Mansion**

cupied by various members of the Rand family until 1925, when it was sold to the Masonic fraternity for use as a clubhouse.

It is to the Masons that we are indebted for the next section of the new Canisius. They added to the Rand Mansion a large auditorium (now used as a combination auditorium-gymnasium with a seating capacity of 2700), a swimming pool, eight bowling alleys, a smaller gymnasium and several locker rooms. On the second floor of this building, known as the Consistory, there was a large Grand Ballroom, now in use as the High School library. The interior construction of the Rand building and the Consistory is such that they now form two sections of one continuous building. Exteriorly, the Consistory conforms to the architectural style of the mansion.

The third wing of the main building is the new school section. On three floors of the school wing, there are 27 classrooms and laboratories. Each of the classrooms is well lighted by wall-to-wall windows and batteries of fluorescent lights. The "blackboards" are made of green glass. The entire basement space is taken up by a large cafeteria and kitchen which can accommodate the entire student body—some 800 or more—comfortably.

Jutting out from the south end of the classroom wing, but not attached to it, stands the residence of most of the Jesuit faculty, euphemistically called the Milburn Mansion. It was in one of the rooms in this house that President William McKinley died in 1901, a week after he had been shot by an assassin. The Milburn home has suffered the fate of many a large residence. It came to be divided into a number of apartments and the attendant alterations and additions have turned it into a labyrinth of narrow, winding corridors. One entire section of the house is completely separate from the rest and can be reached only by its own outside staircase. There are six ordinary doors and several more which are now closed off. It may be safely said that the Milburn is unique among Jesuit houses—a fact which will be attested by the many visiting Jesuits who had to requisition the services of a guide to help them find their way about.

### The Trek from Washington Street

For four years, from 1944 to 1948, classes were conducted in every nook and cranny of the Rand building. One class had to be housed in the nearly windowless basement which now serves as a temporary students' chapel. To equalize matters, a system was organized whereby classes exchanged rooms periodically. Meanwhile, work was begun on the new school wing in November, 1946.

The construction of the classroom building was delayed by a series of strikes. Costs rose steadily. But, by the summer of 1948, the time had come to move the entire school from Washington Street to Delaware Avenue. The school wing was blessed by Bishop O'Hara on August 29, 1948, and a short while later the second century of Jesuit growth in Buffalo had begun with the High School securely established in its new home.

### The Old School

With the students and faculty removed to Delaware Avenue, the old buildings served only as a residence for the Fathers attached to St. Michael's Parish. The top floors were closed off and the abandoned buildings began to deteriorate at a more rapid rate. As the Society had no further use for the structures, Father James R. Barnett, who had become rector in the summer of 1948, asked permission to sell the property, valued nominally at $350,000, in order to pay off part of the debt contracted in the construction of the new school. Very Reverend Father General granted the permission on December 7, 1948, provided that the sale price was not below $250,000. Many suggestions were received, among them that the site might be used as a shopping plaza, a veterans' housing project, a business office building, and so on, but, as none of these ideas materialized, it became clear that outright sale of the property would be difficult. Added to problems such as the high cost of insurance on the unused buildings was the fact that the abandoned structure had become a favorite playground for the children of the neighborhood. Several times fires were started, but they never did destroy the buildings. There always remained the possibility that one of the children

might be injured while playing in the buildings and it was impossible to keep them out without mounting a twenty-four hour guard.

When two and a half years had gone by and there were still no reasonable offers, permission was asked to rent the property as a parking lot. This was allowed and arrangements were made for the demolition of the buildings. The plans called for the demolition to begin in September, 1951, but long before that date the young unofficial "housewreckers" of the neighborhood had gone to work and actually demolished almost an entire wall of one of the smaller buildings.

On the feast of its patron Saint, 1951, St. Michael's Church celebrated its centenary and soon afterwards the demolition of the old school buildings was begun. By December the wrecking crews had completed their job and on January 25, 1952, the new parking lot opened for business. The old college built by the German Fathers was no more. St. Michael's Church still stands and the parish Fathers, a separate community since August 1, 1952, now reside in a small rectory on Washington Street. Plans are now under way to build a new residence adjoining the church for these Fathers.

## Future Plans

Despite the fact that Buffalo is now blessed with an extensive diocesan high school system, Canisius has more than held its own. Although a large debt precludes further expansion at the moment, plans have been made for the eventual removal of the Milburn Mansion and the erection of a new faculty residence adjoining the north side of the Consistory. The High School is already the owner of a large piece of property which will be the site of this residence. Within a few years, thanks to the kindness of two alumni, George and Edward Frauenheim, two large houses in back of the school will be torn down to make way for an athletic field. There has been an increase in enrollment over the past two years and, if the present rate continues, the facilities of the new school will soon be taxed to the utmost.

We have now traced the history of the "new" Canisius from its remote beginnings in 1848, down through the time of the Fathers from the New York and Canada Mission to the com-

ing of the Germans in 1869 and the formal opening of the College in September, 1870. The story of the past eighty-three years is one of continual expansion and development and the prospects for the future of Canisius High School and of its sister institution, Canisius College, are indeed bright.

### A Table of Important Dates in the History of Canisius High School

1847: April 23: Erection of the See of Buffalo
1848: Arrival of the first Jesuits
1851: August 20: Laying of the cornerstone of old St. Michael's
1852: Opening of the residence at St. Michael's
1855: November: First Latin classes taught at St. Michael's
1858: College projected at St. Ann's
1863: Arrival of Father Durthaller
1864: April 20: Beginning of the new St. Michael's Church
1868: Sept. 17: Arrival of the first German Father, Peter Spicher
1869: May: Very Reverend Father Beckx establishes the German Mission
1870: July 26: Departure of the last N.Y. Father, Joseph Durthaller
1870: Sept. 5: Opening of Canisius College
1871: June 30: First commencement (awarding of honors)
1872: May 5: Cornerstone of old college building laid
1872: Dec. 14: Arrival of Father Henry Behrens
1880: North wing of old school built
1881: Old church torn down; south wing of college begun
1883: January: Canisius chartered by New York State Regents
1893: April 30: Silver Jubilee of college celebrated
1894: Adoption of the eight year course
1907: Sept. 1: Buffalo attached to Maryland-New York Province
1908: June 21: Closing of boarding department
1913: Jan. 6: Transfer of Canisius College to Main Street
1919: Father Robert Johnson first independent rector of the high school
1928: Sept. 27: High School receives an independent charter
1944: March 21: Purchase of the Consistory
1944: Sept. 29: Opening of the Delaware school
1946: November: Ground-breaking for the new school wing
1948: August 29: Blessing of the new wing
1948: September: Consolidation of all four years at the new school
1951: Sept.-Dec.: Demolition of the old school

*The testimony of history: from the polemics of 1540 to the solemn definition of 1854, Jesuit saints and scholars were conspiculously devoted to Mary's unique privilege.*

# The Immaculate Conception and the Society of Jesus

P. De Letter, S.J.

In his posthumous work on the spirituality of the Society of Jesus, Father J. de Guibert notes that much could be said on the role Jesuits played in the development of Marian devotion, particularly their efforts in favor of the doctrine of the Immaculate Conception.[1] In the centenary year of this Marian dogma, it is perhaps not out of place to sketch briefly their endeavors.

## The Situation at the Origin of the Society

At the time of the foundation of the Society, between the years 1530-40, the belief in the Immaculate Conception was fast growing in extension, soon to be both the more common doctrine in the theological schools and the ever more widespread persuasion of the faithful. More than half a century before, the energetic intervention of the Franciscan Pope Sixtus IV on three successive occasions had cleared the ground for the spread of both the cult and the doctrine. In 1476, his Constitution *Cum praeexcelsa* granted for the celebration of Our Lady's Conception, December 8, the same spiritual privileges that had formerly been conceded for the feast of Corpus Christi.[2] In 1480, he approved the Office of the Immaculate with the oration, *Deus qui immaculatam virginem Mariam . . . ab omni labe in conceptione sua praeservasti . . .* (Brief *Libenter ad ea*).[3] And in 1483, by the Constitution *Grave nimis,* he declared false and erroneous and straying from the truth those opinions which explain the feast of Mary's Conception as referring only to her sanctification or brand as heresy the belief in her Immaculate Conception.[4] Little wonder that

thus favored by the highest ecclesiastical authority, both cult and doctrine spread rapidly, in spite of opposition particularly from the Dominican Order. It is true that Pope Leo X's attempt at arriving at a definitive doctrinal decision in the early 16th century had failed because of Cardinal Cajetan's deterring conclusion in his *Tractatus de conceptione Beatae Mariae Virginis* (Rome 1515), written at the Pope's own request. Cajetan maintained that, in the face of the ancient tradition, the authority of modern doctors who in their numbers held for Mary's privilege, gave the doctrine only small probability—*valde exigua*.[5] But this papal withdrawal, which naturally was not officially proclaimed, little affected the belief of the faithful and the teaching of the schools. In the universities and religious orders, among the faithful and their pastors, belief in the Immaculate Conception found ever growing success.

Accordingly, at the time of the origin of the Society the situation may be summed up as follows: the doctrine of the Immaculate Conception was the more common teaching in theological schools, except among the Dominicans who followed St. Thomas' teaching. But it was not held as a doctrine of the faith; nor did many theologians think that it should or could become a doctrine of the faith. The feast was celebrated rather universally, and except for places where Dominican ideas prevailed, in the sense of Mary's preservation from original sin. The belief of the faithful in the Immaculate Conception became more and more widespread.

The Society naturally was not the only nor the chief agent in promoting the doctrine and cult of the Immaculate Conception. There were many other and more important agents in the field: other religious orders, especially the Franciscans; universities, chiefly in Spain, which pledged themselves to the defense of the Immaculate Conception; the hierarchy, both the Holy See and the bishops, who legislated and took disciplinary action concerning the doctrine and the celebration of the liturgical feast; and the pious associations in honour of Our Lady which, in several countries, played a prominent role in popularizing the faith in the Immaculate Conception. Among all these influences the *minima Societas* also had its share. From its very birth the Society stood for the defense

of the doctrine and the cult of Mary's privilege, and until the solemn sanction of these by the infallible definition of 1854, remained faithful to its initial stand and its role in promoting them, if anything, grew stronger.

### St. Ignatius and Early Companions

The Society had been taught devotion to the Immaculate Conception from the earliest days. The university of Paris, where the first Fathers received their ecclesiastical training, was strongly in favor of Mary's privilege. Even as early as 1496 or 1497, it demanded of its doctors that they bind themselves by oath to the defense of the Immaculate Conception.[6] That this was no mere formal gesture appears from subsequent facts. In 1521, the university censored a proposition of Luther's couched in these terms, "Contradictoria huius propositionis, 'Beata Virgo est concepta sine peccato originali,' non est reprobata," as "falsa, ignoranter et impie contra honorem immaculatae Virginis asserta."[7] In 1528, a doctor of the theological faculty took to task a statement of Erasmus that was adverse to Mary's privilege, the same no doubt as the one Salmeron refers to when writing, "Erasmus ausus est dicere, quod sit genealogia interminata; et quod Virgini alii magni tituli non desunt, quibus illustretur."[8] These facts reveal the opinion of the Paris university at the time when St. Ignatius and his first companions were studying there. It must have grown stronger in favor of the Immaculate Conception even before they left. In 1543, the view of a Dominican who taught that the Virgin Mary had been in need of a liberative redemption was condemned as "heretical and tending to the dishonor of the most holy Virgin Mary."[9] Later still, in 1560, one of the propositions of Baius which was to be condemned by St. Pius V in 1567 (cf. Denzinger 1073), "Nemo praeter Christum est absque peccato originali; hinc beata Virgo mortua est propter peccatum ex Adam contractum . . .," was branded by the university as "heretical in all its parts, and to the dishonor of the Blessed Virgin Mary."[10] Paris decidedly inclined to consider the doctrine of the Immaculate Conception as part of the doctrine of the faith, no doubt influenced by the pseudo-definition of the Basel Council in 1438, which many in France (there had been a large number

of French members of that council) and also in some other places were disposed to regard as an authoritative decree.[11]

The first Jesuits trained in Paris naturally inherited from their Alma Mater belief in and devotion to the Immaculate Conception. St. Ignatius himself, we learn from Ribadeneira, considered the Immaculate Conception as a true doctrine and loved to hear it preached; but he disliked his sons to enter into public discussion about it with the Dominican Friars.[12] His first companion, Bl. Peter Faber, venerated the Immaculate Conception of the Blessed Virgin; in his *Memoriale* he calls her *tota pulchra et tota sine macula*.[13] St. Francis Xavier apparently left no written record of his devotion to the Immaculate Conception, though many a sign of his devotion to Mary.[14] Lainez and Salmeron left monuments of their faith in the Immaculate Conception in their theological action and writings (cf. below). Of other early companions we are told that Father Nadal meditated, defended, praised the Immaculate Conception; that he endeavoured to penetrate into its meaning, succeeded in clearing up difficulties, received lights on the mystery and bore witness to the fact that in his time most people even some who formerly opposed the belief now shared the devotion.[15] Ribadeneira recalls with visible gratitude that under St. Ignatius' command he was ordained a priest on the feast of the Immaculate Conception in 1553; and two years later he reports from Brussels about the sermons he preached on the feast at Louvain.[16] The feast of the Immaculate Conception (which was not to become a holy day of obligation till 1693) was celebrated in the early Society with due solemnity, and Jesuits preached on Mary's privilege with fervor. It was reckoned among the five great feasts of Our Lady kept at the time: the Annunciation, Conception, Purification, Assumption and Nativity.[17]

Imbued with this family devotion to the Immaculate, we can surmise what must have been the action of the Jesuit theologians at the Council of Trent when in the discussions on original sin, the doctrine of the Immaculate Conception came to be considered. Three of them were there: Le Jay, Lainez and Salmeron (the first did not stay till the solemn fifth session of June 17, when the decree on original sin was promulgated). Unfortunately, from the Acts of the Council we are

nearly left to our guesses. The Acts faithfully report on the opinions, objections, or requests of the Fathers of the Council; they leave us in the dark about the contributions of the *theologi minores*. We may perhaps see a reflection of Trent from Salmeron's insistence in his commentary on *Rom.* 5 of the need of treating the question of the Immaculate Conception.[18] At any rate, we expect to hear about "the efforts of the Jesuits" in favor of Our Lady's privileges, mentioned by Father Foley in his life of St. John Berchmans.[19] According to the *Imago Primi Saeculi S.I.*, it is Lainez who mainly decided the question of mentioning the Immaculate Conception in the decree on original sin. Called upon to speak, though suffering from fever, he defended Mary's privilege for three hours—"tres ipsas dixit horas pro asserenda Virginis immaculata conceptione"—with such power of conviction that "augustissima illa sacrorum Procerum corona" was won for the case.[20] Even when allowing a good deal for the panegyrical character of the *Imago,* it is a fact attested by others that Lainez did intervene influentially in favor of the Immaculate Conception.[21] And he actually won his point. The decree on original sin could not leave the Blessed Virgin's privilege unmentioned as was advocated by the Dominican theologians and prelates, for whom, at the time, adherence to the Immaculate Conception meant unfaithfulness to St. Thomas.[22] Besides it was widely accepted by the faithful and celebrated in the liturgy of the Church. The result of the discussions is well known. In the final declaration of the decree the Council, renewing the constitutions of Pope Sixtus IV, states it did not intend to include in the decree on original sin "the blessed and immaculate Virgin Mother of God."

The Tridentine decree clearly meant, at the very least, that there is nothing unsafe in following the doctrine of the Immaculate Conception. This could not but be a hint to all of Mary's devotees. Enthusiasm may have cooled somewhat in 1570 by the Constitution *Super speculam Domini* of St. Pius V which, while renewing the Tridentine decree, insisted on discretion or silence about disputations in popular preaching. This relative silence was only temporary and was lifted after the Pope's death (1572).[23] Little surprise then if, before the end of the 16th century, in its Fifth General Congregation held

under Father C. Aquaviva in 1593, the Society adopted the doctrine of the Immaculate Conception as its official teaching. The 41st decree of that Congregation, on the doctrine to be followed in the Society, legislates as follows: "Sequantur nostri doctores, in scholastica theologia, doctrinam S. Thomae . . . De Conceptione autem B. Mariae . . . sequantur sententiam quae magis hoc tempore communis, magisque recepta apud theologos est."[24] That this decree was little more than an official confirmation of the actual practice should be clear from even a quick glance at the teaching of the early Jesuit theologians.

### Early Jesuit Theologians

Among the early Jesuit theologians, the chief defenders of the Immaculate Conception were Lainez, Salmeron, Canisius, Toletus, Bellarmine, Gregory of Valencia and Suarez.[25] Lainez (+1565) left no printed record, but his action at the Council of Trent, mentioned above, is sufficient proof of his theology of the Immaculate Conception. His unfinished and still unpublished *Summa Theologica* does not seem to include a treatise on the Immaculate Conception.[26] Salmeron (+1585) treats the question of Mary's privilege extensively. In his commentary on the Epistle to the Romans, already referred to, he has four disputations on the Immaculate Conception. The divine privilege which exempted the Blessed Virgin from original sin, he proposes in the following manner: "(Deus) veluti dixit: Volo ut libera sit, quia Filii mei genetrix et electa sponsa: voloque ut hoc illi promereatur Christus filius meus."[27] After showing that the question of the Immaculate Conception cannot be set aside (as Lainez defended at Trent), he answers objections from Scripture (disp. 50) and from the Fathers (disp. 51) and then states the complete argumentation in favor of the doctrine (disp. 52). St. Peter Canisius (+1597) is no less explicit. Even in his catechism, or *Summa Doctrinae Christianae,* when explaining the Hail Mary, he mentions the Immaculate Conception by the phrase, *"ab omni labe peccati libera,"* with a reference to the Tridentine decree.[28] And in his large work *"De Maria Virgine incomparabili et Dei genetrice,"* tom. II of his *Commentaria de Verbi Dei corruptelis,* he gives five chapters of Book I to the defense of the

doctrine.[29] He does not seek to defend it as of faith but as the more probable doctrine and more likely meaning of her sanctification (ch. 9); opponents deny it, *"salva Ecclesiae fide"* (ch. 6). F. Toletus (+1596), in his *Summa de Instructione Sacerdotum, libri 7,* mentions the excommunication which they incur (according to the Constitution of Sixtus IV renewed by Trent), who treat as sinners or heretics the defenders of the Immaculate Conception, and those who so call its opponents; and he says, "de fide utraque potest teneri absque mortali peccato, quamvis certius multo sit, et verius esse, sine ulla macula conceptam, et ita nos credimus."[30] And in his *Summa Theologica,* he writes, "Id persuasum est mihi citra fidem esse veritatem certissimam, et quae, Deo volente, aliquando certior erit."[31] St. Robert Bellarmine (+1621), besides mentioning the Immaculate Conception in his catechism, after Canisius' example, when explaining the *gratia plena* with these words "nullius peccati macula nec originalis aut actualis, nec mortalis aut venialis infecta fuit,"[32] has a most remarkable statement on the theology of the Immaculate Conception, his *"votum"* or *"sententia pro Immaculata Conceptione Sanctissimae Virginis Mariae."*[33] He gives his opinion on two questions: "1° An sit definibilis quaestio de conceptione; 2° An expediat illam nunc definire." His answer to the first question is formulated in four propositions: "a) Non potest definiri sententiam communiorem (in favour of the Immaculate Conception) esse haereticam; b) Non potest definiri sententiam contrariam esse haereticam; c) Non potest definiri quod sententia communior non sit tenenda ut pia, sed ab omnibus reicienda ut temeraria et scandalosa; d) Potest definiri Conceptionem Virginis sine peccato originali esse recipiendam ab omnibus fidelibus ut piam et sanctam, ita ut nulli deinceps liceat contrarium sentire vel dicere sine temeritate et scandalo et suspicione haeresis." To the second question he answers, "Dico expedire, imo necessarium id nunc definiri." He gives six positive proofs and ten negative proofs in refutation of Cajetan's opinion that it is not safe to abandon the common opinion of the Fathers who held, so Cajetan said, that the Bl. Virgin was conceived with original sin. He ends by quoting Dominican authorities in favour of the Immaculate Conception. Gregory of Valencia (+1603), when asking "utrum omnes omnino Adae posteri

contrahant peccatum orginale," exempts the Blessed Virgin and argues against Cajetan to show that this exception from the general law is possible; and he states "id quod de B. Virgine pie credi potest."[34] Again, in his *De rebus fidei hoc tempore controversis*, in answer to the same question about the universality of original sin, he argues from the Tridentine decree to say that in it the Church interprets authoritatively the text of St. Paul, *Rom.* 5:12ff, "Ecclesia ex hac sententia probat omnes excepta B. Virgine contrahere peccatum originale de facto . . ., hoc ipso inquam fit nobis de fide certum, sensum illius sententiae esse quod omnes caruerunt illo privilegio, quod opinari possumus fuisse concessum B. Virgini".[35] G. Vazquez (+1604) deals with the question of the sanctification of the Bl. Virgin very extensively in his commentaries on the *Tertia* of St. Thomas. He defends the Immaculate Conception as the more probable opinion: "B. Virginem in momento suae conceptionis per sanctificationem a peccato originis fuisse praeservatam probabilior scholasticorum opinio fert."[36] He does not however stop at that. In chapter 14, he explains, "In hac controversia nihil adhuc ab Ecclesia de fide definitum esse, tametsi definiri possit." And he formulates his opinion on this definibility as follows: "Ego . . . censeo iudicium Sixti IV de utraque parte huius controversiae nihil omnino obesse, quominus aliqua earum tempore aliquo legitime ab Ecclesia definiri possit tamquam dogma fidei. . . . Deinde addo, difficilius multo mihi videri fore ut Ecclesia umquam iudicet ut tamquam dogma fidei definiat, B. Virginem in peccato originali conceptam esse, eo quod auctoritate sua festum conceptionis celebrari in tota Ecclesia praeceperit."[37] Finally Francis Suarez (+1617) has perhaps been the most influential of Jesuit theologians in his defence of the Immaculate Conception. In his *"disputationes"* on the *Tertia,* q. 27, "De B. Virginis Mariae santificatione," he discusses, disp. 3, "de tempore quo primum B. Virgo sanctificata fuerit." We may come straight to section IV, "An potuerit in ipso momento conceptionis sanctificari," a question to which he answers, ". . . dicendum est, potuisse B. Virginem praeservari ab originali peccato, et in primo suae conceptionis instanti sanctificari" (n. 2). In the following section he inquires about the fact of this preservation, "An B. Virgo

fuerit ab originali peccato praeservata, et in primo suae conceptionis instanti sanctificata." After stating different opinions, he affirms his own: "Dicendum nihilominus est, B. Virginem in ipso primo instanti conceptionis suae fuisse sanctificatam, et ab originali peccato praeservatam" (n. 8), the proof of which he develops in thirteen reasons. Finally, in section VI, he explains the degree of certainty of the doctrine. We note only two statements: "Dico . . . primo, veritatem hanc, scil. Virginem esse conceptam sine peccato originali, posse definiri ab Ecclesia, quando id expedire iudicaverit" (n. 4) ; and, "Dico secundo, hactenus nihil esse in hac controversia definitum, ideoque sententiam nostram non esse de fide" (n. 5).[38]

From these few indications it should be clear that the early Jesuit theologians were of one mind in accepting the Immaculate Conception. Equally evident is their opinion about the degree of certainty of the doctrine; it is not of faith, though the Church could define it if she judged it opportune to do so; it is the more common and more probable teaching. Even Maldonatus (+ 1583) who got into trouble with the University of Paris on the question of the Immaculate Conception —he had in fact expressed his disapproval of the oath the University demanded of its doctors, "quamvis non expediat"— held the Immaculate Conception no less than other Jesuit theologians. Concerning St. Paul's text on original sin, he taught, "nihil impedit quominus Dei beneficio aliquis sine peccato conceptus sit: quod credimus de B. Virgine"; and in his commentary on St. Matthew, 10:13, he speaks of the Bl. Virgin as "omnium iustorum iustissima, quam a peccato originali praeservatam credimus."[39] But he refused to say, with the University, that this doctrine was of faith, because Sixtus IV and Trent had maintained the lawfulness of the opposite opinion.[40] This is an example of how the Jesuits, whatever the fervor of their devotion to the Immaculate Virgin, did yet not attribute to this belief a greater certainty than did the Church. And we can understand the ancedote which a Spanish preacher, Father J. Ramirez, communicates in a letter to Father Lainez, then General, when in 1562 he reports on his preaching for the feast of the Immaculate Conception: so fervent and impressive had his sermon been that he had to

state explicitly, "I do not mean to say that the doctrine is of faith; the contrary opinion is no heresy, as appears from Pope Sixtus IV's decision."[41]

Mary's privilege, the *Imago primi saeculi* says, "Societas universa propugnavit." After Lainez had set the tone at Trent, "confestim omnes Ignatii socii ad arma concurrere, calamis domi, foris lingua, in templo precibus, in scholis argumentis, in exedra concionibus, . . . decertare; immaculatae Virginis intactam illibatamque conceptionem cum omni deinceps omnium saeculorum secutura posteritate constantissime defensuri."[42] The statement, for all its rhetoric, expresses an historical fact.

## Jesuit Saints and the Immaculate Conception

For the spread of a doctrine such as the Immaculate Conception of the Bl. Virgin, which has grown not less by the cult and devotion of the faithful than the scholarly study of arguments, the influence of the Saints, model teachers of the *lex orandi,* may not be discounted. Among Jesuit Saints the two most outstanding examples of devotion to the Immaculate Conception are the lay-brother St. Alphonsus Rodriguez and the scholastic St. John Berchmans.

St. Alphonsus (+1617) was an apostle of the Immaculate Conception, at a time when the doctrine was debated heatedly in Spain, particularly in Majorca, not only among theologians but also among the laity. He himself said the office of the Immaculate Conception daily for forty years. He urged our Fathers to defend Mary's privilege, sure as he was, for having learned it from heaven, that one of the reasons why Providence had called into being the Society of Jesus was to defend and spread the doctrine and cult of the Immaculate Conception. The special revelation just hinted at was mentioned in the process of his beatification. ". . . dixit unam ex causis ob quas nostram religionem, scil. Societatem Iesu, Christus Dominus instituerat, hanc fuisse, ut immaculatam Conceptionem notam faceret atque propugnaret. Haec autem tanto fervore emisit, ut maiorem numquam aliquis in eo notaverit: et subiecit ea se non de suo protulisse sed accepisse divinitus."[43]

St. John Berchmans (+1621) is renowned for his devotion to the Immaculate Conception from the vow he made less than

a year before his death and signed with his own blood, always to defend the Immaculate Conception. The original text of this vow has been preserved and it reads as follows: "Ego Ioannes Berchmans, indignissimus Societatis filius, protestor Tibi et Filio tuo quem hic in augustissimo Eucharstiae Sacramento praesentem credo et confiteor, me semper et usque sempiternum (ni aliter Ecclesia) Immaculatae Conceptionis tuae assertorem et propugnatorem fore. In cuius fidem proprio sanguine subscripsi et Societatis sigillo insignivi. a. 1620. Ioannes Berchmans."[44] He took this vow on the feast of the Immaculate Conception, December 8. This gesture of devotion to Mary is easily understood in the setting of the time. Rome was hot with discussions on the Immaculate Conception. The Spanish universities of Salamanca, Seville, Granada, Valladolid, Alcalá, Barcelona and others took vows to defend the privilege of Our Lady. At the bidding of Philip III of Spain, legations came to Rome to plead with the Pope Paul V for a dogmatic pronouncement on the Immaculate Conception. Antonio de Trejo, bishop of Carthagena, arrived at Rome for that purpose in December 1618, a few days before Berchmans. The young Saint could not fail to be taken up by the fervor and enthusiasm. To us of the 20th century his signing of the vow with his own blood may look rather romantic, but it was to the taste of the time—though less to that of Father General Vitelleschi.[45] At any rate, his example could not but influence the admirers of the youthful Saint.

Other Saints of the Society may have been less spectacular in their devotion to the Immaculate Conception; nor have all of them left historic proof of it. The circumstances of their life and ministry, when offering little occasion for manifesting or preaching a special devotion to this privilege of the Blessed Virgin, generally explain their silence.

St. Francis Borgia (+1592), third General of the Society, was known, no less than his two predecessors, for his devotion to Our Lady, particularly to Our Lady of Loreto and to the image of the Madonna so-called of St. Luke.[46] But he left no indication of his veneration of the Immaculate Conception. Was it because his generalate coincided with the pontificate of the Dominican Pope, St. Pius V? St. Aloysius Gonzaga (+1591) rated the devotion to the Blessed Virgin third after

those to the Blessed Sacrament and to the Passion of Our Lord; he commended it in his letters, but apparently without stress on her Immaculate Conception.[47] Neither did St. Bernardine Realino (+1616), whose love for Our Lady was the most outstanding feature of his piety, insist particularly on the Immaculate Conception whether in the sodality for priests or other Marian sodalities he directed.[48] Yet, as we shall say presently, he could not have been the fervent apostle of the Marian sodalities he was without preaching veneration of this privilege of Mary. St. Francis Regis (+1640), the great up-country missionary, left no special record of his devotion to the Bl. Virgin or to her Immaculate Conception. Not so the overseas missionary, St. Peter Claver (+1654). As a disciple of St. Alphonsus Rodriguez, how could he have failed to learn from our laybrother Saint the devotion to Mary's Immaculate Conception? Actually his biographer tells us that Marian devotion was one of his characteristics and that the Immaculate Conception lay close to his heart.[49] Of one of the Canadian martyrs, St. Charles Garnier (+1649), we are told that as a Marian sodalist he took and signed with his blood the vow to defend Mary's privilege.[50] Was it Mary's return for this proof of his devotion to send him the crown of martyrdom on the eve of her feast, December 7? An outstanding apostle of the Immaculate Conception is St. Francis Jerome (+1716). The streets and squares of Naples, the chief scene of his apostolic activity, saw the processions of Mary's devotees following the Saint's renowned banner of "Our Lady Immaculate transfixing with her lance the infernal dragon." Nor did he fail to celebrate this privilege of hers among the other glories of Mary, which he never tired of preaching, particularly in the church of the Gesu at Naples, dedicated to the Immaculate Conception.[51]

### The Sodalities and the Devotion to the Immaculate Conception

One of the great means the Society has used from its early years in spreading the faith in the Immaculate Conception and the cult of her feast is the Marian Sodalities.[52] Already shortly after their foundation by Father Leunis in 1564 when their titular feast was not that of the Immaculate Conception, as was the case for the very first ones founded by Father

Leunis in the Roman College and in the College of Clermont at Paris under the title of the Annunciation, the Sodalities, after the example of the Society, celebrated the Immaculate Conception as one of the five great Marian feasts. As early as 1574 and 1575, Sodality statutes, and a little later, the Sodality rules of 1587 prescribe Holy Communion on that feast.[53] In Spain the sodalities for priests were very influential in spreading the pious belief in the Immaculate Conception of Mary.[54] It was a priest sodalist who took the initiative of collecting letters from bishops attesting their belief in the Immaculate Conception, and in presenting these documents to Philip III, asking his protection for the devotion to Mary's privilege. The delegation to Rome mentioned above was partly occasioned by this sodalist.

Another concrete way the Sodalities spread devotion to the Immaculate Conception was the practice already mentioned of taking the vow to defend until martyrdom Mary's privilege. In France—but not only in France—many sodalists bound themselves in that manner. Nor only individual sodalists, as the king of Poland, Ladislaus IV, but entire Sodalities took the vow, first being that of Ecija in Spain in the year 1616.[55] The Sodalities for the military in Spain who called themselves "soldiers of the Immaculate," and those in the Netherlands were fervent propagators of the devotion and of the vow.[56] Sodalities for university men were real promoters of the belief in and cult of the Immaculate Conception. In Vienna, for example, they were so influential as to obtain from Emperor Ferdinand the public erection of a statue of the Immaculate, and from the university that all its members take the oath to defend Mary's privilege.[57]

Considering the rapid and widespread growth of the Sodalities throughout Europe and the world, following in the wake of the Society itself, we can easily visualize how important was the part played by them in promoting the belief in and the cult of the Immaculate Conception.

Perhaps the most eloquent testimony to what the Society did to spread the devotion to the Immaculate Conception and belief in this doctrine is the bare chronological list of writings which Jesuits gave to the world up to the time of the definition of the dogma, both before the suppression of the Society in

1773 and after its restoration in 1814. Sommervogel's Index in volume X of his *Bibliothèque de la Compagnie de Jésus* (1909) lists them under three headings: doctrinal, polemical, and devotional (cult), besides the sermons on the Immaculate Conception, in the alphabetical order of authors.[58] If we rearrange them according to the chronological order, which allows us to trace the influence of Jesuit writings on the growth of the belief and of the devotion, we obtain the tabulation shown in the appended catalogue.

### Jesuit Writings in favour of the Immaculate Conception

Some remarks are needed concerning the real significance of this rather impressive list. First of all, the catalogue does not include all that Jesuits wrote in favour of the doctrine and cult of the Immaculate Conception, but only the writings that exclusively, or nearly so, deal with Mary's privilege. For a complete survey of Jesuit writing on the Immaculate Conception, we should have to consider the particular sections that treat of it in their general works, whether theological, exegetical, historical, paraenetic or devotional, much the same way as we did above for some early Jesuit theologians. We should have to refer to and quote the testimonies of the *viri illustres . . . doctrina* listed in the *Synopsis Societatis Iesu* (edition 1950) under the headings: theologia . . . scholastica (col. 760-63), theologia positiva et polemica (763-66), interpretatio Sacrae Scripturae (768-70), historia ecclesiastica (771-73), historia Societatis (773-77), without omitting praedicatio (747-50), catechesis (749-52) and scriptores ascetici (783-86). A fair number of new names would so be added to our catalogue. But this naturally would take us too far; it would hardly stop short of a respectable volume. For our present purpose however there is no need of entering into the complete detail of the contributions of the *bibliotheca Societatis* to the cult and doctrine of the Immaculate Conception. It may suffice to recall the unanimity of Jesuit writers in favour of Mary's privilege. It seems safe to say that there were no exceptions to the family tradition. There were differences of opinion on particular points, as will appear presently; but nowhere do we find discordant voices in the chorus of praise to Mary. In view of the official legislation

of the Society in this matter, this is not surprising. But the fervor many Jesuit writers brought to their teaching on the Immaculate Conception is noteworthy; all the more so because this doctrine can hardly be said to have held in the Society the central place that it took, for example, in the Franciscan Order.[59] Moreover, the influence of Jesuit writings on the development of the doctrine and cult of the Immaculate Conception is due, to the extent that this is traceable, to the *ex professo* treatments of the question such as are found in the appended catalogue, more than to the routine chapters or theses of manuals or general treatises.

Of these works it is striking how they reflect the whole doctrinal and devotional development connected with the Immaculate Conception during the three centuries that elapsed from the foundation of the Society to the definition of the dogma (1540-1854). It may be said that nothing of significance happened which is not attested to in Jesuit writings. A number of these are devotional and propose practical ways and motivation for honoring the Immaculate Conception. A larger number still, perhaps by far the greater part of them, are controversial or polemical and intend to defend the doctrine and cult of Mary's privilege by answering theoretical and practical objections—meeting, for example, the difficulty that arises from the past opposition of the great medieval scholastics by endeavoring to enlist them, St. Bernard and St. Thomas in particular, among the defenders of the Immaculate Conception. This controversial character of many writings is not surprising at a time when serious doctrinal or cultural objections were raised against a doctrine that did not appear as being part of the faith.

But the Jesuit contribution to the glory of the Immaculate Virgin is not merely negative. It is also positive: in general, by strengthening both doctrine and cult of the Immaculate Conception as a result of their defense; and in particular in three ways. First, in the study and answer to the question whether the Immaculate Conception could become a defined doctrine of the faith.[60] None of them, I think, held that it was already so after the council of Basel (1438), as the Paris Sorbonne inclined to believe and some other theological centers as well. Though all of them considered the doctrine as a

pious belief, certain to a degree, but below the certitude of faith, they differed on the point whether it could or could not be defined by the Church as a doctrine of the faith. The question was asked and answered by Jesuit theologians at an early date (cf. above: early Jesuit theologians). Some held, as Bellarmine did and probably Maldonatus, that the Church could infallibly propose the Immaculate Conception as a pious belief but not as a doctrine of the faith. The greater number, however, while maintaining that it was not yet a doctrine of the faith, taught also that the Church could define it as a truth of the faith, if and when she would judge fit to do so; among these there are Toletus, Suarez, Vázquez, Poza, Velasquez and many others, not to mention the theologians of the 19th century. From the early 17th century on there had been repeated attempts, on the part of theologians, universities, kings, bishops, at obtaining from the Holy See a doctrinal decision in the matter. The Jesuit writings on the point of the definibility of the Immaculate Conception both reflected and influenced these steps. That they actually helped to prepare the definition which was eventually to come can scarcely be doubted, even if it is not possible to measure the extent of their influence.

Another question, mainly theological, in which Jesuit writers, especially in the 16th century, intervened, is the controversy about Our Lady's liability to incur original sin.[61] The doctrinal meaning of the controversy lies in its bearing on the reconciliation of the Immaculate Conception with the doctrine of the faith about the universality of the Redemption. Mary's preventive Redemption implies that she was somehow liable to contract the stain of our race had she not been preserved from it. The controversy divided theologians in two camps, and we find Jesuits in both of them. Some held a *debitum proximum,* an actual liability which was prevented from having its effect by the privilege of her exemption. So did, among early Jesuit theologians especially, Bellarmine, Vázquez, Suarez, Gregory of Valencia. Others admitted only a *debitum remotum,* exempting the Blessed Virgin even from the actual liability to contract original sin. Salmeron, Nieremberg, Perlin, A. de Penalosa, Burghaber concurred. It was the latter view, though not always formulated in the same man-

ner, which was eventually to become the more commonly accepted opinion.

A third controversy in which Jesuit theologians took an active and leading part centers round the *votum sanguinarium*.[62] It has both a practical or devotional and a doctrinal aspect. We mentioned above the vow of St. John Berchmans and the action of Sodalities in spreading the practice of a similar oath by which individuals or groups bound themselves to defend the Immaculate Conception unto martyrdom. This wide spread practice was violently attacked in the first half of the 18th century by Muratori, writing on two successive occasions under the pseudonyms of Lamindus Printanius (in 1714) and Ferdinandus Valdesius (in 1743). Was it legitimate at all to vow oneself to shed one's blood for a pious belief that was not a doctrine of the faith? Was this not simply creating for oneself the mirage of a pseudo-martyrdom? A number of Jesuit authors answered to justify the practice and by so doing they focussed the point of the certitude of the doctrine. The Immaculate Conception, they argued, was no longer a matter of theological opinion only. Since the feast of Mary's privilege, in agreement with the nearly universal persuasion of the faithful, celebrated her preservation from original sin, and the Holy See not only allowed and encouraged (Alexander VII, 1661) but imposed that celebration (Clement XI, 1693), this cult has every guarantee of truth: it is *citra dubitationem verus*. The oath concerned is therefore no mere act of private devotion but is based on the official cult of the Church. It is legitimate because the belief in the Immaculate Conception has a degree of certitude sufficient for the Church to define it, if she so judges. As to the practice of the oath, the controversy, if anything, only contributed to maintain and spread it, thus inversely helping to increase the persuasion of both faithful and theologians about the certitude of the doctrine.

Two more remarks. We must notice the close connection between Jesuit writings on the Immaculate Conception and the decisions of the Holy See. One striking example is their reactions to the constitution of Alexander VII which appear in several writings on our list. It happened that a Roman decision seemed less favorable; such was the rather contro-

versial decree of the Holy Office of 1644, prescribing to speak only of the Conception of the Immaculate Virgin, not of the Immaculate Conception of the Virgin.[63] When opponents of Mary's privilege inclined to overstress this pronouncement in their own sense, Jesuit theologians took occasion to show why and in what sense the title of Immaculate Conception could and should be retained. Another typical feature of these writings, one which mirrors the situation of the Society all through these centuries, is their international character. The same ideas and the same works originate and spread in Spain or Italy, the Netherlands or Poland, Austria or France, at a time when communications were in no way as rapid or easy as they are today. The Society's tradition about its colleges, whose influence appears also in this field of the doctrine and cult of the Immaculate Conception, was one factor of this international and universal action.

These brief annotations suffice to show that Jesuit writings on the Immaculate Conception, from the beginning of the Society till its suppression and again after its restoration, definitely went in the direction of the future definition.

### Role of Jesuits at the time of the Definition

A word must still be said on the role Jesuit theologians played in the actual preparation of the definition, though it may not be possible nor necessary to assess that influence accurately.[64] It goes without saying that they were not the only ones to work at this preparation; nor is there any need to try and magnify their role unduly. Two names stand out here, those of Father J. Perrone and of Father Passaglia (who did not die in the Society), both of them professors of the Gregorianum at the time. Already in 1847, whether by request of the Holy See we cannot say, Father Perrone in his *Disquisitio theologica de Immaculato B. V. Mariae Conceptu,* had discussed the question whether the Immaculate Conception could be defined dogmatically and concluded his study in the affirmative sense. Both he and Father Passaglia were, from August 4, 1851 on, members of the theological consultation commissioned officially to study the question of the definibility of the doctrine. He it was who drew up a first scheme for the

Bull of the definition. His scheme, however, was not accepted, nor was another, made by Father Passaglia. Pius IX then established, on May 8, 1852, a special commission for the redaction of the Bull. Both Father Perrone and Father Passaglia were on the commission whose work, a third scheme, was still subjected to several revisions and corrections till a last draft (eighth scheme) by December 1, 1854, met with a general approval. Their influence appears in the assessment of the arguments from Scripture, which, Perrone agrees, do not prove with strict cogency, as well as in the concept of dogmatic progress agreed on by the commission—(progress has a part in the proposition of the dogma only, not in the doctrine).[65] Father Passaglia's three volume work, *De Immaculato Deiparae Virginis Conceptu,* whose first volume was presented on July 6, 1854, to the Consultative Congregation of Cardinals that convened March 22, 1854, is perhaps the best illustration of the share he took in preparing the definition.[66]

The definition itself was the occasion for a number of publications on the new dogma, as shown in our chronological list, some of them polemical and apologetical, others doctrinal or historical, others still pastoral and devotional. We need not enter into detail about these, as they do not add anything substantial to the previous work the Society had done in favor of the doctrine and cult of the Immaculate Conception. They continued in the same vein, with one difference, however, namely, they no longer needed to defend but only to stand by and preach a doctrine and cult which henceforth were sacrosanct for all Catholics. Their labors continued in a less spectacular manner because of its peaceful setting during the years that followed. We need no other proof for this than the public manifestations in honor of the Immaculate Conception held the world over and throughout the Society on the fiftieth anniversary of the dogma.[67] Moreover, how could Jesuits lag behind in a homage to the Immaculate for which the Pope himself, St. Pius X, had given the impulse? As then, so now also, the papal honor paid to the Immaculate Conception in this centenary year of the definition in the encyclical *Fulgens corona* and the lavish spiritual favors of the Marian year should find Jesuits equally ready and enthusiastic to

manifest their fidelity to the family pledge of loyalty that binds them to the Immaculate Queen of the Society.

## NOTES

[1] *La Spiritualité de la Compagnie de Jésus, Essai Historique* (Rome: 1953), p. 380.

[2] X. Le Bachelet, art. Immaculée Conception, in *Dictionnaire de Théologie Catholique*, 7 (1922) 845-93, 979-1218; for the period concerned, 1124-1218, which is the main source of historical data in this paper, referred to as *DTC*, 7; cf. ib. 1122; and Denzinger, 734.

[3] Cf. *DTC*, 7, 1122.

[4] *Ibid.*, 1124; Denzinger 735.

[5] *DTC*, 7, 1163.

[6] *Ibid.* 1127.

[7] *Ibid.*

[8] *Ibid.;* Salmeron, *Opera*, Edit. 1604, t.XIII, p. 457.

[9] *DTC*, 7, 1127.

[10] *Ibid.* 1127f.

[11] Text in *DTC*, 7, 1113.

[12] *Monumenta Historica Societatis Iesu* (=MHSI), *Monumenta Ignatiana, Scripta de S. Ignatio*, I, p. 434.

[13] *MHSI, Fabri Monumenta*, p. 590.

[14] *MHSI, Scripta S. Francisci Xaverii*, ed. Schurhammer-Wicki, Index s.v.Maria.

[15] *MHSI, Epistolae Nadal*, IV, pp. 693, 701, 762, 871.

[16] *MHSI, Ribadeneirae Monumenta* I, pp. 56, 111, 125.

[17] *MHSI, Lainii Monumenta* VI, 200 (letter of 1562); VIII, p. 235 (letter of 1564).

[18] *In Rom.* c p. 5, disp. 49.

[19] *The Modern Galahad* (1937) p. 152.

[20] *Imago Primi Saeculi S.I.* (Antwerp: 1940), p. 139.

[21] Cf. M. Tognetti, O.S.M., L'Immacolata al Concilio Tridentino, in *Marianum* 15 (1953), pp. 304-374; 555-586; cf. p. 351f.

[22] Tognetti, *art. cit.*, pp. 560f.

[23] Cf. *DTC*, 7, 1171.

[24] *Institutum S.I.*, ed. 1869, I, p. 252.

[25] Cf. *DTC*, 7, 1130.

[26] Cf. P. Dudon, Le projet de Somme théologique du P. Jacques Lainez, in *Recherches de Science religieuse*, 21 (1931) pp. 361-74.

[27] *Opera* Tom. XIII, pp. 457-483; quotation p. 460.

[28] *Summa Doctrinae Christianae* (Paris ed. 1585), p. 133.

[29] Lyons edition 1634, pp. 29-51.

[30] Antwerp edition 1609, p. 143.

[31] In III, q. 27, a. 2, concl. 7; cf. DTC, 7, 1154.—Whether Toletus deals with the Immaculate Conception in his Commentary on the Epistle to the Romans, we cannot say.

[32] *Christianae doctrinae copiosa explicatio,* in *Opera,* (Cologne 1617), VII, 1262; cf. *DTC,* 7, 1140.

[33] Published by X. Le Bachelet, in *Auctarium Bellarminianum,* (Paris 1913), pp. 626-632.

[34] In his *Commentarii in I-II,* De Peccato originali, disp. VI, q. 11, punctum 2; (Venice edition of 1600), col. 549-54.

[35] Paris Edition 1610, p. 130.

[36] *In III Partem S. Thomae,* disp. 117, cap. 2. Edit. Ingolstadt 1612, Tom. II, pp. 27f.

[37] *Op. cit.* p. 46.

[38] *Opera,* (edit. Paris Vives, 1860), Tom. 19, pp. 27-55.

[39] Cf. J. Prat, *Maldonat et l'Université de Paris,* (1856), p. 352.

[40] Cf. *DTC,* 7, 1150-52.

[41] *MHSI, Lainii Monumenta,* VI, p. 200.

[42] *Imago,* p. 139.

[43] Cf. *Vie admirable de S. Alphonse Rodriguez* (Paris 1890), pp. 333-338; quot. p. 338.

[44] Photographic reproduction of the Ms in Foley, *Modern Galahad,* facing p. 157.

[45] Cf. K. Schoeters, S.J., *De Hl. Joannes Berchmans,* (1930), pp. 172f; *DTC,* 7, 1172f.—A similar vow was to spread later and lead to the theological controversy around the *votum sanguinarium* of which cf. below.

[46] Cf. P. Suau, *S. François de Borgia,* (1905), pp. 140ff; *MHSI Monumenta Borgiae* V, index s.v.Maria.

[47] M. Meschner, *A Life of St. Aloysius Gonzaga,* p. 142.

[48] Cf. G. Gernier, *San Bernardino Realino* (1943), pp. 462, 367.

[49] Cf. C. Van Aken, *Vie de S. Pierre Claver* (1888), pp. 173-175.

[50] J. Villaret, *Histoire des Congrégations mariales,* I (Rome: 1950), p. 351.

[51] Cf. A. M. Clark, *The Life of St. Francis de Geronimo,* (1891), p. 201.

[52] Villaret, *op. cit. passim.* Most of the facts about the Sodalities mentioned here are taken from his history.

[53] *Op. cit.* pp. 343 and 381.

[54] *Op. cit.* p. 196.

[55] *Op. cit.* pp. 250f.

[56] *Op. cit.* pp. 352, 234.—A manual composed for the military sodalists in the Netherlands by Father del Vigne, "the Soldier's breviary" (Den brevier van den krijgsman) lists numerous practices in honour of the Immaculate Conception: cf. Villaret *op. cit.,* p. 352.

[57] *Op. cit.* pp. 352f.

[58] C. Sommervogel, Vol. 10, col. 167-71, 434, 592f. The sermons on the Immaculate Conception, listed col. 269-87, among the sermons on the Blessed Virgin are very numerous, no less than 190 entries, that, means by far the greater number of all the sermons listed. We give them in an additional list.

[59] Cf. M. Briek, OFM., "Legislatio Ordnis Fratrum Minorum de Immaculata Conceptione B.M.V." in *Antonianum,* 29 (1954), pp. 3-44.

[60] Cf. *DTC,* 7, 1153ff.

[61] *Ibid.* 1157ff.

[62] *Ibid.* 1180ff.

[63] *Ibid.* 1174.

[64] *Ibid.* 1195ff.

[65] *Ibid.* 1195ff; G. Marocco, "La bolla 'Ineffabilis Deis' di Pio IX. Studio storico-dogmatico del suo processo formativo", in *Scrinium* 1 (1953) pp. 183-229.

[66] Cf. Marocco, *art. cit.* p. 202 and 205.

[67] Cf. *Woodstock Letters,* 34 (1905) pp. 1-112: The Jubilee Celebrations of the Definition of the Dogma of the Immaculate Conception in our College and Churches of the United States and Canada.

## CHRONOLOGICAL LIST OF JESUIT WRITINGS ON THE IMMACULATE CONCEPTION

*Preliminary Note:* Many titles have been shortened and only what indicates the contents of the works has been retained; capitalization has been simplified; names of places are in English or a modern language; generally only the first editions are mentioned; references are added to Sommervogel, volume, column, entry.

### Before the Suppression

1581 Torres Fr., *Epistola . . . de definitione propria peccati originalis ex Dionysio Areopagita, et de conceptione Virginis et Matris Dei sine peccato ex Scriptura angelicae salutationis et testimonio antiquorum Patrum.* (Florence), VIII, 119, 24.

16— Fuentes de Albornoz Gonz., *Padece el daño quien le hace, de que sola fue libre le siempre indemne e inmaculada santisima Virgen María, Madre de Dios nuestro Señor, concebida sin los daños de la culpa* [Alcalá (unpublished)]; III, 1054, A.

Gonzalez de Mendoza F., *Informatio brevis pro tuendo titulo Immaculatae Conceptionis* (no indication); III, 1590, 3.

Herrera P., *Carta . . . sobre o breve de Conceptione;* [Evora (Ms)]; IV, 314, B.

Pevernage A., *Libellus de Immaculata Conceptione Beatae Virginis* (Ghent?), VI, 640, 2.

Ventimiglia J., (wrote on favours received at Termini, Sicily, 1651, through devotion to the Immaculate Conception); VIII, 562, 2.

161– Seco D., *De Immaculata Conceptione disputationes duae* (no indications); VII, 1040, B.

1615 Pineda J. de, *Declaración y advertencias acerca de la fiesta de la Concepción de la Virgen:* VI, 799, 9.

*Memorial de respuestas . . . y su declaración y advertencias acerca de la fiesta y celebridad de la Inmaculada Concepción de la Santísima Virgen Madre de Dios* VI, 799, 10.

1616 Ojeda P. de, *Información eclesiástica en defense de la limpia Concepción de la Madre de Dios* (Madrid), V, 1877, 2.

*De Immaculata Conceptione Deiparae* (no indications); V, 1877, A.

1617 Bellarmino Rob., *De Conceptione Immaculata B.M.V.* (his *votum* Ms.); I, 1252, C.

Granada Jac., *De Immaculata B.V. Dei Genitricis Conceptione* (Sevilla), III, 1661, 1.

1617 Pineda J. de, *Advertencias al privilegio . . . en favor de la fiesta y misterio de la Concepción de la Beatisima Virgen María sin mancha de pecado original* (Sevilla), VI, 799, 11.

1618 Chirino de Saleazar Ferd., *Pro Immaculata Deiparae Virginis Conceptione defensio* (Alcalá), II, 1149, 2.

Salinas Fr., (Theses on The Immaculate Conception defended: incorrect date); VII, 473, 4; *De Immaculata Conceptione Beatissimae Virginis* (no indications); VII, 473, A.

1629 Sopranis J., *Utrum possit ab Ecclesia definiri praeservatio B. Virginis ab originali*, Ms. (Sevilla), VII, 1388, C.

1630 Perlin J., *Apologia scholastica sive controversia theologica pro Magnae Matris ab originali debito immunitate, ex Sanctis litteris, Conciliis, Patribus aliisque theologicis argumentorum sedibus . . . collecta* (Lyons), VI, 543, 1.

1632 Aponte Marc. de, *B.V. Mariam esse a peccato originali immunem* (printed conclusions of a public disputation at Alcalá), I, 475, 1.

1638 Moncada J. de, *Tractatus de Conceptione Mariae Virginis Immaculata* (no indications) V, 1202, B.

1640 Pallavicino Sf., *Dissertatio de Conceptione B.M.V.* (no indications); VI, 141, E.

1642 Pinto Ramirez A., *Deipara ab originis peccato praeservata* (Lyons), VI, 832, 2.

1647 Poza J. B., *Index sententiarum Petri de Perera . . . in libro de Conceptione* (Cuenca), VI, 1141, 31.

*Sanctae Ecclesiae . . . salus plurima. Index sententiarum pro Deipara Patris Galatini Minoritae, maxime circa Immaculatam Conceptionem* (Cuenca), VI, 1142, 32.

*Compendium fusioris tractatus circa declarationem Decreti Romani de titulo Immaculatae Conceptionis* (Cuenca), VI, 1142, 33.

Trinkellii Zach., (history of the erection and dedication of the marble statue of the Immaculate Conception at the court of Ferdinand III); VIII, 247, 1.

165– Castilla Gonz. de, *Memorialia circa titulum Immaculata* (Ms. unpublished and lost) II, 847, B.

1650 Penalosa Ambr. de, *Vindiciae Deiparae de peccato originali et debito illius contrahendi, rigore theologica praestructae* (Antwerp), VI, 470, 2.

Poussines P., *De veritate Conceptionis B.M.V.* (Montauban-Palermo), VI, 1125, 9.

Gabiot J., *De Beata Virgine immaculate concepta gratulatio* (in

Th. Raynaud, Opera VIII, 259-60); III, 1077, 1.

*Mariae Matri . . . pro acceptis a Deo in sacra et illibata Conceptione beneficiis votiva gratulatio* (Lyons), III, 1077, 2.

1650-60 Oquete D., *Biblicae theses in quibus defendit B. Virginis immunitatem a peccato originali* (Alcala), V, 1926, 2.

1651 Cichocki (Cichovius) Nic., *Angelici Doctoris S. Thomae Aquinatis de Beatissimae Virginis Deiparae Immaculata Conceptione sententia* (Posen), II, 1177, 6.

Mendo A., *Memorial . . . por la Inmaculada Concepción de la Virgen Maria, Señora nuestra, y respuesta a las razones de la opinión contraria, conclúyese que es proxime definibile por misterio de fe por la Sede Apostólica* (Oviedo), V, 892, 2.

Raynaud Th., *Dissertatio de retinendo titulo Immaculatae Conceptionis* (Cologne) VI, 1534, 44.

1652 Burghaber Ad., *Immunitas B.V.M. ab ipso etiam originalis contrahendae debito* (Luzern), II, 338, 10.

Guarnizo Jos., *Memorial . . . sobre el próximo estado que tiene para que se defina por dogma de fe la opinión pía que afirma que la Madre de Dios fue concebida sin pecado original* (Madrid), III, 1901, 1.

1653 Nieremberg, J. E., *De perpetuo obiecto festi Immaculatae Conceptionis,* with *De doctrina Patrum circa Immaculatam Conceptionem; De gratia Deiparae in conceptione sua; De controversia Virginis Conceptionis decidenda* (Valencia), V, 1756, 39.

Olzina J., *De Immaculata Conceptione B. Virginis pro eius ultima definitione tractatus* (Barcelona), V. 1916, 3.

1654 Albi H., *Défense de la conception toute pure et sans tache de la sainte Vierge, et des raisons que l'on a d'en espérer de l'Eglise une dernière définition* (Grenoble), I, 136, 12.

Galindo Math., *Original y positiva obligación que la ciudad de la Puebla de los Angelos tiene de jurar y defender al misterio de la Concepción Inmaculada de la Virgen María* (México), III, 1113, 3.

Velasquez J. A., *Maria immaculate concepta* (Valladolid), VIII, 545, 4.

1655 Esparza Mart. de, *Immaculata Conceptio B.M.V.* (Rome), III, 449, 1.

Fabri Hon., *Corolla virginea, opusculum in quo nova methodo quid de controversia Immaculatae Conceptionis V. Deiparae censendum sit, piamque sententiam certam omnino esse et infallibilem, ex Decretis et Constitutionibus Apostolicis concluditur* [Palermo (Brussels 1662)], III, 512, 6.

Nieremberg J. E., *Exceptiones Concilii Tridentini pro omnimoda puritate Deiparae Virgines expensae, quibus non solum eius actualis sanctitas verum et iustitia originalis confirmatur;* with *Dissertationes epistolicae de Immaculata Deiparae Conceptione* (Antwerp), V, 1756, 40.

Sanvitores P. L. de, *Memorial . . . de la grande conveniencia del voto de la Inmaculada Concepción de nuestra Señora en la esclare-*

*cida Orden de San Juan* (Madrid), VII, 615, 1.

1656 Nieremberg J. E., *Theoria compediosa de solida veritate Conceptae Deiparae absque labe originali* (Valencia), V, 1756, 43.

*De nova moneta Sanctissimi D. N. Alexandri VII pro gmoria Immaculatae Conceptionis perpensa* (Valencia), V, 1757, 44.

1657 Nieremberg J. E., *De sanctitate instituti festi . . ., singillatim in festo Immaculatae Conceptionis praecepto a Summis Pontificibus* (Valencia), V, 1762, 46.

1658 Febvre Turr. le, *Pratiques d'un serviteur de la sacrée Vierge Mère de Dieu amoureusement dévot de sa très pure et immaculée Conception* (Douai), III, 582, 11.

Izquierdo Seb., *Theses de Immaculata Conceptione* (Alcalá), IV, 699, 1.

1659 Nieremberg J. E., *Opera Parthenica de super-eximia et omni-moda Puritate Matris Dei; opus novum et eximium, in quo quidquid ad sacram Deiparae Conceptionem defendendam afferri potest, doctissime expenditur* (Lyons), V, 1763, 49.

166– Besson J., "Nuovi documenti della Chiesa orientale intorno all'Immacolata Concezione di Maria SS.," [published in *Civiltà Cattolica*, 1876, ser. 9, t. 12, pp. 541-556]; I, 1412, 3.

Roccioli Jos., *Veritas definibilis praeservationis Virginis Mariae a peccato originali ex constitutione Alexandri VII . . .* (not published), VI, 1805, A.

*Motivi per impetrare della Sanctità di N. Signore la licenza della stampa del mio libro sopra l'Immacolata Concettione della B.Vergine*, Ms. (Rome), IX, 806, A.

1662 Leyte Ant., *Escudo de Portugal em honra da Conceição da Senhora* (Coimbra), IV, 1770, A.

Nidhard J., *Examen theológico de cuatro proposiciones de ciertos autores anónimos . . . al culto, fiesta, objeto y sentencia pía de la Inmaculada Concepción de la Virgen Santísima Madre de Dios* (Madrid), V, 1717, 3.

Nieremberg J. E., *Supplex libellus pro Immaculata B.Virginis Conceptione* (Bruges), V, 1756, 41.

Velasquez J. A., Al Rey . . . *Razón en favor del culto son que la S. Iglesia Romana celebra la fiesta de la Inmaculada Concepción de la Virgen María* (Madrid), VIII, 545, 6.

1663 Celada D. de, *Opusculum circa auctores adductos pro contraria sententia de Immaculata Virginis Conceptione* [unpublished] (Spain), II, 940, A.

Fassari Vinc., *Opera varia de Immaculata Conceptione* [unpublished] (Palermo), III, 550, 6 B.

Labbe Phil., *Immaculata Conceptio beatae Virginis Mariae anagrammatibus 444 . . . celebrata, autore JB Agnansi* (Paris), IX, 563, 84.

Loeffs Dor., *Cultus Immaculatae Conceptionis B.Virginis solidus as Deo Deiparaeque per-gratus . . .* [with the 444 anagrammata of above] (Brussels), IV, 1899, 7.

Nidhard J., 9 *Ms. memorialia* in Spanish on the controversy with the O.P. concerning the Immaculate Conception (Madrid, Zaragoza, Pamplona), V, 1718f.

1664 Davila J. B., *De originali Mariae impeccabilitate* (Spain), II, 1854, A.
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## SERMONS ON THE IMMACULATE CONCEPTION

*Preliminary remark:* Many entries in this list include more than one sermon on the Immaculate Conception; a few of them are also found in the first list; in this catalogue are not included the sermons on the Immaculate Conception contained in collections of sermons on Our Lady—in Sommervogel's Index there are as many as seventy-five of such collections which may include sermons or panegyrics on the Immaculate Conception. We leave out titles and places and list only the names of the authors, with references to Sommervogel's volumes.

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# OBITUARY

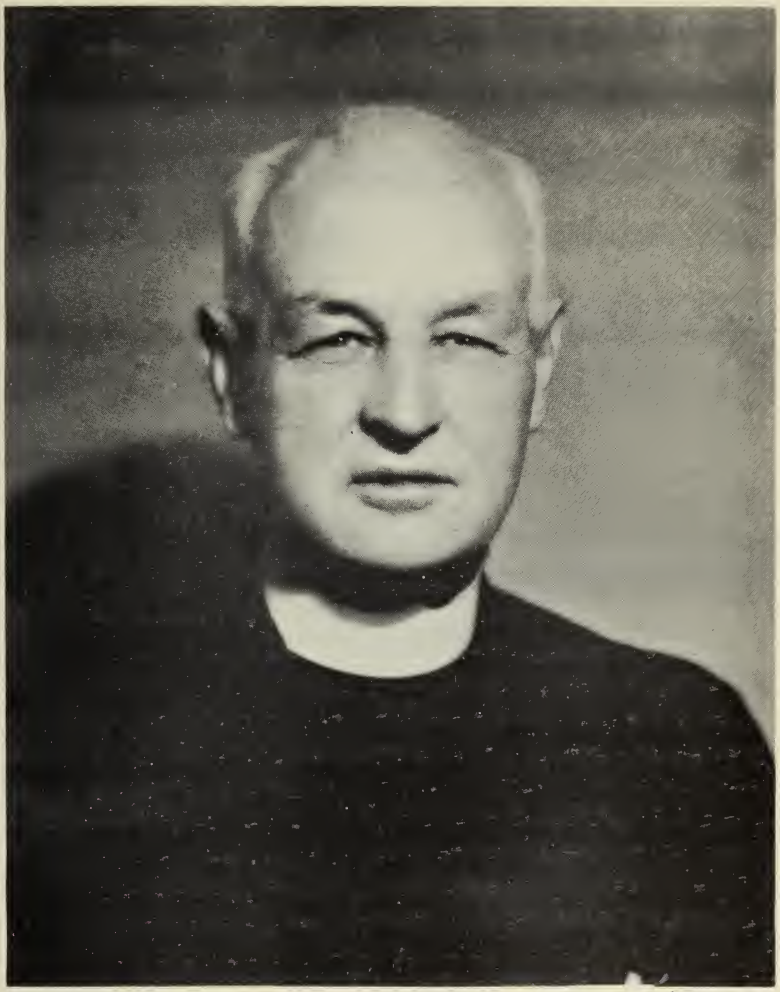
## FATHER JOHN J. CLIFFORD

1883-1953

Father Clifford was the second superior of the Jesuit community at St. Mary of the Lake Seminary, Mundelein, Illinois, and the seminary may be said to provide a good summary of his life as a priest, since most of his activities were either centered in it or stemmed from it.

His funeral emphasized the fact of his close identification with the seminary. Though death came to him in a Chicago hospital, his remains were brought back to the seminary for a solemn requiem celebrated by Msgr. Foley, the rector of the seminary, and the blessing at that Mass was given by Bishop O'Connor of Springfield, Illinois, who is an alumnus of the seminary. When in the afternoon the body was to be carried back to Chicago, the entire student body in cassock and surplice escorted the remains from the chapel to the hearse where the farewell blessing was pronounced by Father Culhane, prefect of the theologians. In Chicago the next day at St. Ignatius Church, after the recital of the office of the dead by the Jesuit community, another solemn requiem was celebrated by the provincial of the Chicago Province, Father Egan. In attendance were an archbishop, four bishops, one of whom, Bishop Cousins of Peoria, delivered the funeral sermon, and a large gathering of diocesan and order priests, most of them connected in some way with the seminary. Cardinal Stritch was in Rome at the time, but he sent a cablegram expressing his sorrow at the great loss to himself and to the archdiocese.

After tertainship at Paray-le-Monial Father Clifford went to Rome for a biennium in preparation for teaching moral theology at the seminary. He began his teaching in the fall of 1923 and for twenty years he conducted classes with the liveliness and enthusiasm that were so characteristic of him. There was never a dull moment in his classes. He taught principles clearly, forcibly, and in pithy form, illustrated them with telling examples, and thrashed them out in daily quizzes. How well his students remembered these principles is attested



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FATHER JOHN J. CLIFFORD

by the fact that they still love to quote verbatim their professor's pet phrases. Besides his class work he encouraged the founding of the Bellarmine Society, a group of students dedicated to the literary expression of topics of general Catholic interest, and he supervised their work and presided at their biweekly meetings for many years until his duties as superior of the community forced him to commit this task to another member of the faculty.

From the very beginning of his teaching at the seminary Father Clifford was selected by Cardinal Mundelein to conduct the quarterly diocesan conferences for the clergy of the archdiocese, and he continued this work up to the time of his death. This involved preparing cases of conscience and papers on matters of moral or canon law and conferring with those chosen to present the matter at the conferences.

During all these years not only his former students but other priests also consulted him frequently on their "cases," and many came regularly to the seminary to seek his advice. His worth as consultant became known beyond the confines of the archdiocese, and his extensive correspondence shows how prelates, priests, and laymen even from distant localities prized solutions and counsels from his pen.

Branching out from this work was his lecturing to groups of Chicago professional men, especially doctors. From his early years at the seminary he was much sought after as a preacher for special occasions such as the *Tre Ore*. Later he undertook the task of giving retreats to priests, and he was soon in demand as a retreat master for priests not only in the Middle West but also in the East. His retreat was a practical, persuasive presentation of the Spiritual Exercises in substance, if not always in form.

Twelve years before his death Father Clifford succeeded Father Furay as superior of the major residence of Ours at the seminary, and as such he was also President of the Pontifical Faculty of Theology and General Prefect of Studies for the whole student body. This office called for unusual executive ability because of the arrangement by which Ours are in charge of the scholastic and spiritual training of the students, while the general administration and some of the teaching are entrusted to the secular priests of the faculty.

It is easy to imagine the conflicts that could result from such divided jurisdiction. Within a year Father Clifford was confronted by at least one very trying situation, but under his patient and tactful direction the harmonious working of all the factors was successfully maintained.

This increase of work, however, soon proved too great a strain, and within two years Father Clifford suffered his first heart attack. His preaching and retreat days were over. For months he slowly but surely regained his physical strength, and then he was able to take up his seminary work again. He held daily conferences with the students, acquainting himself with each one's scholastic standing, advising on difficulties, and inquiring about spiritual progress and contentment.

Shortly before he became superior, he had succeeded Father Furay in actively co-operating with the National Catholic Educational Association. He continued this work up to his death, for many years being Senior Vice President of the Association and a member of the executive board. Members of the Association highly appreciated his counsel, and many of them wired National Headquarters that they mourned him as a departed friend. In his letter of condolence the General Secretary wrote: "His interest and zeal have been matched only by the great spirit of dedication that he brought to the work of the Association. It is hard to recall a time when Father Clifford failed to be present for the thrice yearly meeting. He could always be counted upon to present a sane and thoroughly Christian and forward-looking program."

It was especially by his devotion to priests active in the general pastoral ministry that Father Clifford was for thirty years "a priest's priest", as Bishop Cousins described him in his funeral sermon. Besides serving as their guide in moral theology, he was frequently present at their parish activities such as dedications, confirmations, and jubilees. He rarely missed the funeral of a priest or of a priest's close relative, and he made it a matter of duty to assist at the last rites of a parent or near relative of a Mundelein seminarian. All this made him thoroughly acquainted with the clergy of Chicago, and he encouraged his faculty to do all they could even at great expenditure of time and labor for the alumni in the vineyard.

So it is not to be wondered that Father Clifford was dearly beloved by priests everywhere, and especially by the Chicago clergy. In his sermon after the requiem Mass in the seminary chapel the Rector of the seminary exclaimed, "We feel his loss very keenly." Priests of his own age and younger members of the alumni wrote about his death in terms of unmistakable affection. They manifested their esteem by coming in crowds to the wake, the funeral, and the burial. Bishop Cousins' comment was: "He touched our lives so intimately that each of us feels he has suffered a personal loss."

Father Clifford was not only a priest of preeminence with the men of the diocese, but he was an excellent community member too because of his daily fidelity to spiritual duties and his faithful attendance at community recreation and "long order" soirées. The latter cut into much needed rest, but kept him close to his community. He made recreation time an enjoyable period for conversation—he had so much to chat about, and he could be a good listener also. In dealing with people he displayed admirable self-control, being patient to a marked degree with all his callers. As superior he was strenuous in defending his community against the criticisms of those who failed to give proper consideration to the unusual conditions in which Ours work at the seminary. The one time when his consultors agreed that his attention should be called to a less prudent innovation, he immediately acquiesced in the *monitum* and graciously complied to the end. He served as consultor of the Chicago Province over a period of eleven years and on two occasions was elected "alternate" by provincial congregations.

On Tuesday, the twentieth of October, Father suffered an acute coronary occlusion. Under an oxygen mask he was rushed to Columbus Hospital in Chicago. There a few hours later, after receiving extreme unction, he passed to his eternal reward. The cablegram sent by Cardinal Stritch closed with the words: "We shall treasure his worth and his work in the annals of the archdiocese."

In the light of this and similar tributes from observant churchmen of prominence, is there not indicated a definite likeness between the intense consecration of Father Clifford to the hierarchy and clergy of today and the all-out devoted-

ness of our first Fathers to the needs of the great archdioceses of their time?

WILLIAM A. DOWD, S.J.

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## MR. JOHN R. GLEASON, S.J.

### 1924-1952

The unsuspected always fights for its recognition. Whether the unsuspected is the sudden death of a friend, the unlooked-for kindness of a stranger, or the remarkable operation of grace in an ordinary man in pain, it fights for its recognition by our minds, which strive to squeeze it into the ordinary pattern of the suspected. It is this unsuspected display of grace's operations in the last days of an ordinary scholastic, John Gleason, S.J., which interests us. Prior to his final illness, little in his brief time in the Society would have led us to assert vigorously anything more about this man than an ordinary endurance of an extraordinary sickness. But, behind the facade of ordinariness, God's grace had secretly prepared his soul for the hour of assault.

Even the community, Brooklyn, in which John Gleason was born on September 22, 1924, is best described as a sprawling collection of ordinary, middle-class homes and families, who follow the local baseball club like other Americans. During the early days of his boyhood in Brooklyn, John, as has happened to many priests and religious, became interested in the priesthood. He built himself a small altar out of boxes, scarfs, glasses, and cardboard; frequently went through the ceremonies of the Mass on this altar, using his own missal. This early interest, however, did not make him sanctimonious, for if there was any fun going on in the classroom or neighborhood, John was usually in the middle of it.

While the early interest in the priesthood continued into his high school days at St. Francis Prep in Brooklyn, John also, like many boys of this age, developed a devotion to Our Lady, which found its expression in John's case in the purchase, out of his own savings, of a statue of Our Lady of Grace. In his home the boy gave this statue a place of honor. Such love and interest in the Mass, priesthood, and Our Lady grew obvi-

ously into a desire to dedicate his life to God. After reading many books on various orders, this high school lad felt an attraction to the Society. This attraction persisted despite the fact that a former Jesuit to whom John spoke, advised him against entering the Society. In time, John met Mr. Harold Miller, who urged him to send his questions to his brother, Father Walter Miller, S.J., then studying at Harvard. Father Miller suggested to John that he transfer for his senior year to Brooklyn Prep. From there he entered the Society at St. Andrew-on-Hudson on September 7, 1942.

The years at St. Andrew, novitiate and juniorate, and the years at Woodstock were marked by ordinary success in studies, a seemingly ordinary response to the spiritual life, and a less than ordinary athletic ability. Only one incident, known to very few, does not harmonize with this picture, but stands out in contrast. During a haustus on Sunday night a scholastic, who had been unwell during the day, visited John and mentioned that he had not been able to go to supper, but felt hungry now. John at once offered to go and get something for him from haustus. While John was carrying out his errand of mercy another scholastic, who was looking on, took it upon himself to accuse him of selfishness for taking food to his room. Mr. Gleason never explained the circumstances, but the next morning simply went to the scholastic to apologize for creating a scene.

At the end of philosophy, Mr. Gleason was to begin a period of cheerful acceptance of the pains of cancer. He tried diligently, and almost successfully, to hide his suffering. Few of those who knew him ever learned how much he endured.

The illness began during the summer after philosophy when John was troubled by a great deal of pain at the base of his spine. It was not until October, however, that the doctors found the source of the trouble, a tumor, and operated. Since the diagnosis of cancer was doubtful, John was sent to Memorial Hospital for Cancer in New York to see if a certain diagnosis could not be had. Here, although the X-rays produced serious reactions, the pain was considerably relieved, and by April he was resting at 84th Street, St. Ignatius.

Still weak at the end of the next summer, John asked for and received a teaching assignment at Brooklyn Prep. In the beginning it was a light schedule, but John, not wishing to be

a burden to anyone, repeatedly asked for a regular schedule, which was granted to him at the mid-term. During these ten months John was plagued by the necessity of changing the dressing on the wound and by the constant fear of inability to control his natural functions. A scholastic at Brooklyn maintained, "I cannot recall that he even once complained of the pain he was suffering or hinted at the inconvenience of changing the dressing on the wound, though he had to put on a new bandage three times a day." His eagerness to help out continued unabated, even though the pain and suffering grew more intense. "Each time that I asked him to do something for me," a scholastic writes, "I received the impression that he considered it a real favor to be asked to help out."

At the end of second year of regency, Mr. Gleason returned to Memorial Hospital, never to leave. For eight months the tumor continued to grow inwardly, pressing on the nerves and surrounding organs, and outwardly through the original incision. As demonstrative of his attitude towards suffering, he told his mother never to pray that the pain would ease, but only that he could get on his feet, as he would welcome any cross just to become a priest. Frequently he assigned various hours of sufferings to different intentions. Particularly difficult parts of the day were given as spiritual bouquets to someone sick or in trouble. Few of his intimates were ever allowed to know of these practices, for, when they visited him, he asked about the Society, the changes in the province, the success of various works. His interest in the Society forced backstage his own plight.

As the months dragged on, John's intimates, by piecing together small details, began to realize the extent of his sufferings, for it was conceded by the doctors that his was one of the worst cases at Memorial. His friends realized that John had hidden the extent of his pain and the religious use of his pain. This unsuspected acceptance of pain did not fit the pattern of the ordinary man they had known before, this unsuspected acceptance fought for its recognition, this unsuspected acceptance demands of those who knew John the humble acknowledgment that here was the secret and loving operation of God's providence and grace.

EUGENE J. QUIGLEY, S.J.

# *Books of Interest to Ours*

## HISTORY

**China in the 16th Century: The Journals of Matthew Ricci 1583-1610.** Translated by Louis J. Gallagher, S.J. New York, Random House, Inc., 1953. Pp. xxii-616. $7.50.

By means of this translation from the Latin of an Italian original draft, the English speaking world is now in contact with a great missionary document. Ricci, who was born a month and a half before Xavier died, begins his account with the saga of St. Francis' vain attempt to enter China. He traces the early efforts to gain a permanent foothold on the mainland, which the Chinese, suspicious of foreigners since the Tartar conquest of their nation, strongly opposed. In September of 1583 the first beachhead was secured in the province of Canton. Amid hardship, persecution, consolations, and obvious divine intervention, the mission was established step by step until, at length, a center was opened in the royal capital at Peking. The first editor of these journals, Father Nicholas Trigault, S.J., completed this tale of the pioneer efforts of the Church and the Society of Jesus in China by adding the details of Ricci's death.

The basic purpose of these journals was to tell of the foundation and growth of this mission. But it would be altogether wrong to think that this is all that is found in them. The first of the five books in the Journals tells of the customs, language, arts, and religions of the people; the geographical features of the country; and the political and educational systems that prevailed at the time. Throughout the later books more light and detail are added to the content of the first book.

Fr. Ricci stands out as a giant of God. He combined deep piety with vast learning, admirable tact with a certain inspired audacity, and with all this he had the power of captivating men's hearts. He is a prime example of missionary adaptation. Besides putting on all the externals of the Chinese literati, he so learned the language and classics of China that the greatest masters, at times, sent their students to Ricci for further instruction.

Of course, the volume evokes comparison with the China of today. China is now closed to the Catholic missionaries by rulers in the garb of Mars breathing hatred of God and His Church. But, in Ricci's time, a suspicious China was also a peace-loving realm guided by men steeped in the Confucian ethic, who were able to perceive the goodness of the Christian message. Reading this volume one is reminded of Xavier's vision of a Christian China leading to a Christian Orient. Now, the communists are busy trying to destroy the work of the last three and a half centuries, but Xavier, Ricci, and the others who have died on Chinese soil in God's cause must prevail in the end.

Fr. Gallagher's translation work is of a high order. A few maps would have aided one in following the peregrinations of Ricci—and of Brother Bento de Goës, S.J., whose remarkable overland "odyssey" from India to China is told in three chapters of this book. A "Chinese Index"

is added, which may be of some value to Sinologists. However, explanatory notes and other scholarly apparatus are very sparse. But, these few defects do little to lessen the impact of an extremely edifying and informative work.

JOHN J. LYNCH, S.J.

**News of the World.** A History of the World in Newspaper Style. *By Sylvan Hoffman and C. Hartley Grattan.* New York, Prentice Hall, 1953. Pp. 208. $4.95.

This volume gives a broad outline of world events from 3000 B.C. to the present day. It consists of fifty-one four-paged issues of *News of the World*, each of which is dated and printed in a format similar to the modern tabloid. The first issue is dated March 17, 1447 B.C. but some of the news items included are also dated more than a thousand years before. The next to last issue is dated Sep. 8, 1945 and covers the years 1939-45. The material is presented in journalistic style and is uniformly easy to read. In addition the writers are well informed and there is, as a rule, substance to their production. The scope is broad: religious, political, cultural; and many other newsworthy events of the East as well as the West are reported. Catholic readers will be pleased to find that matters affecting the Church are handled in as friendly a spirit as could be expected. References to the Jesuits, which are of course few, are well informed, except for the announcement of the Suppression. The book should stimulate those who desire to know world history by creating an eagerness for further investigation.

EDWARD A. RYAN, S.J.

## PRIESTLY APOSTOLATE

**His Heart in our Work.** Thoughts for a Priestly Apostolate. Edited by Francis L. Filas, S.J. Milwaukee, Bruce, 1954. Pp. x-192. $3.75.

These essays have been collected from the now defunct *Alter Christus*, the one-time journal for priests, edited by mid-western Jesuits. And a good selection is contained in the book at least in breadth of subject matter. Among those aspects of the priestly spiritual life touched upon are: devotion to the Sacred Heart, to Mary and St. Joseph; the apostolate, virtues, prayer and the liturgy. Each of these reflections could well serve as material for the monthly recollection. And to aid in this use of them there is an appendix, presenting an "examen status."

The essays number forty-three, the contributors twenty-four—most of them well-known Jesuits of both the Chicago and Missouri provinces: James J. Daly, Gerald Ellard, Adam Ellis, Francis X. McMenamy, Gerald Kelly, etc.

Aside from the rather steep price, the book is well-worth reading and praying over. Essentials of sanctity, such as prayer and its relation to the active life, are found throughout. The style is arresting, and the length of each reflection is suited to a morning's mental prayer.

JOHN F. X. BURTON, S.J.

## EPISTLES OF THE LITURGICAL YEAR

**That We May Have Hope.** Reflections on the Epistles of the Sunday Masses and Some of the Feasts. *By William A. Donaghy, S.J.* New York, The America Press, 1954. Pp. xii-205. $3.50.

The author disclaims the intention to present anything distinguished or notable in these brief comments on texts from Holy Scripture. The book is, however, notable in that it is one of the few of its kind that treats of the Epistles of the Liturgical Year. And readers will find that it does not lack that distinction which pertinent thought on the problems of life gives to literature, secular and religious. One characteristic of the essays is an obivous charity of outlook which is more than gentlemanly good humor and kindliness but includes them. This charity extends to thoughts and attitudes as well as to persons. Father Donaghy hopes that his commentary will lead the faithful to personal examination of the Holy Scriptures. Whether this pious purpose is realized or not, his essays will bring the inspiration of some sections of Holy Writ to many.

EDWARD A. RYAN, S.J.

## MODERN PHILOSOPHY

**A History of Modern European Philosophy.** *By James Collins.* Milwaukee, The Bruce Publishing Company, 1954. Pp. vi-854. $9.75.

The principal aim of *A History of Modern European Philosophy* is to introduce students to the vast field of modern thought. Both the length of the one volume book (some eight hundred pages), and the scope of the work (the Renaissance background through Bergson), indicate the extent and the type of introduction that are offered.

The chapter unit is composed of three elements: a systematic exposition of the main themes of the philosophy under examination, a succinct summary of the findings of the investigation, and a bibliographical note for more detailed analysis. The note attached to the first chapter will prove invaluable to both teacher and student, since the suggested tools of research range from simple introductions to philosophy to the specialized bibliographies that cover the entire modern period. The bibliographical note does not simply list a number of books. It indicates the special quality of the book that recommends it, and appraises its specific contribution.

Each chapter gives a concise biographical sketch of the thinker, explains the philosophical guiding principles, and pays particular attention to the nature of method and the possibility of metaphysics. The author says that the first task of the history of philosophy is to gain an accurate and sympathetic understanding of the methods and general standpoints along with the special doctrine of the great thinkers. And it is in this sympathetic understanding of methods that his history excels. This understanding of methods is gained through objective investigation and precise description of the philosopher's "own terrain." Without this orientation to the mind of the thinker, the history of

philosophy would become a sterile project of fact finding and reporting. With this orientation the history of philosophy re-creates the philosopher's living metaphysical journey.

It is with doctrinal exposition that Dr. Collins is mainly concerned. And the exposition is as complex or as simple as the exigencies of the matter. There are always given the metaphysical and methodological presuppositions of the philosopher, as his relation to preceding thinkers is fixed. Following the systematic exposition of the philosophy, there is a sufficient amount of criticism. The author points out the deficiencies and limitations of the system from the standpoint of the constructed framework. This is done sometimes through the recording of the philosopher's own attempt to reconcile conflicting or embarrassing conclusions. Sometimes it is done by pointing out the departure of his followers from his camp. Outside the framework of the system criticism comes from the rejection or modification of his thought by succeeding philosophers. Finally, formal criticism of the author is given from the Thomistic standpoint whenever the problem has a special relationship to the content of scholastic philosophy. It is obvious that every questionable point in a man's system could not be challenged, but as Dr. Collins suggests, ample opportunity is given the instructor to develop his own line of criticism.

In the preface it is stated that the purpose of the present volume "is to aid in some measure the efforts of students to understand and weigh the leading postmedieval philosophies." This purpose is most definitely achieved.

William F. Carr, S.J.

## CHURCH AND STATE

**Catholicism in America.** A Series of Articles from *Commonweal.* New York, Harcourt, Brace, & Co., 1954. Pp. viii-242. $3.75.

This series of essays compiled by the editors of *Commonweal* first appeared in their magazine during 1953. The principle of unity is the theme, Catholicism in America. Fifteen Catholic laymen and two non-Catholics, all experienced in their field, make up the list of authors. Reinhold Niebuhr and Will Herberg present a Protestant and a Jewish attitude toward American Catholics. The contributions are provocative and deliberately so. Also, without exception, the questions raised are pertinent, if the Church is to reach its full stature in American life and if its thirty million members are to exercise an impact proportionate to their numbers, a thing which these writers seem to agree they have not done in the past. Regardless of one's opinion on these controversial issues, the reader is confronted with many situations that will demand much future thought.

The book is an ambitious and successful attempt to present some of the more liberal ideas on the current role of the Catholic Church in our secularistic American culture. Background for the problem is the unique experiment of American government with its fusion of countless nationalities and its peculiar separation of Church and State, with

the consequent delicate position of the *idem civis et Christianus*. The discussions have the "announced aim of being 'critical' and 'objective'." They are uniformly critical and for the most part objective. From the bold nature of the undertaking it would be hard for anyone to agree with everything that has been said, but impossible for anyone to disagree with it all. No claim is made "to have produced, even jointly, anything like a full portrait of American Catholicism."

In the first essay William P. Clancy, assistant editor of *Commonweal*, sets the scene. Catholics in this country with its first amendment are an accepted but suspect and powerful minority. They look upon themselves as the sole bulwark against a rampant secularism. Many non-Catholics, on the other hand, see the Church as authoritarian and anti-liberal, and therefore constitutionally opposed to an anti-pluralist democracy. From this arises the question of Catholic pressure tactics. After justifying the democratic right and duty of groups as well as of individuals to make themselves heard for the good of society, the author points out that the activity of pressure groups, Catholics included, is primarily a matter of prudence. From the constant tension between the two societies and from the unpopularity of achieving a *modus vivendi* through a papal concordat, the citizen who is a Catholic, with his right to speak and vote, must assume the responsibilty of mediating between Church and State. So the Christian-citizen is today a diplomat faced with a "historic challenge" and burdened with a "most delicate task." His real problem arises not on the spiritual plane of activity, nor on the mixed, where the spiritual must predominate, but rather on the temporal, where Catholics "seek a false unity," when they speak as Catholics on utterly material questions which are outside the jurisdiction of a spiritual society but not beyond their rights as mere citizens. For in a clash between absolute values, the "reaction to the threat of doctrinaire secularism sometimes becomes an equally doctrinaire spiritualism." The friction between religion and democracy imposes a mutual obligation: on Catholics, greater respect for things temporal; on non-Catholic liberals, greater respect for the rights of the spiritual.

After these preliminary ideas, the subsequent articles present with varying cogency the not insignificant thought of individual laymen toward analysing and easing this tension in the various fields of Catholic activity and increasing the Church's positive contribution to American culture in education, science, politics, movies, art, literature, etc. But granted the fact that the Church traditionally dons the costume of every nation and era, it seems that, at times, some few of the authors tend to de-emphasize the supernatural nature of the Church as the hierarchically organized Mystical Body of Christ.

JOHN F. LOWE, S.J.

## CHRIST AND THE LAITY

**Christ in Our Time.** *By Raoul Plus, S.J.* Tr. by Elizabeth Belloc. Westminster, Newman, 1953. Pp. ix-105. $2.25.

The latest addition by Newman Press to their publication of transla-

tions of Father Raoul Plus's well known writings is *Christ in Our Time.* The original, *Comment présenter le Christ à notre temps,* was published in 1943 at Paris. The French title gives a clearer idea of the contents, for the book primarily aims at instilling in priests a feeling for the need of the ideas expressed. However, much of what Father Plus has to say can be fruitfully used by the laity engaged in any sort of apostolic work, as he himself states in his Introduction.

The book is a small treasure trove of inspiration and ideas concerning an apostolic and practical Christology. The author has divided his work into two parts: "Christ in the Mind" and "How to Bring Christ into Human Lives." The first part's particular message is that Catholics must not only know and believe in Christianity but must really live it by "putting on Christ." It is, of course, the Pauline doctrine of incorporation, and it is noteworthy that the book first appeared in the year Pope Pius XII gave *Mystici Corporis* to the world. The second part is its application to a world rapidly becoming thoroughly pagan. Of especial interest and force in the first part are two chapters: "Theology and Life" and "Christ in Christianity"; in the second "What is Meant by 'Alter Christus'."

One outstanding element in the book leaps out at the reader from every page: the zealous enthusiasm which the author has so skilfully transferred to the written word. Miss Elizabeth Belloc deserves high praise in retaining this flavor and spirit of the original in her translation. To imbibe some of his spirit by a thoughtful reading of its pages, or even meditation upon some of them, will abundantly repay in spiritual profit the negligible outlay in time.

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## SERMON SELECTIONS

**The Law of Love.** Spiritual Teaching of *Francis Devas, S.J.* Edited by Philip Caraman, S.J. New York, Kenedy & Sons, 1954. Pp. 155. $2.75.

Father Philip Caraman, S.J., Editor of *The Month,* follows up his *Saints and Ourselves* [Cf. *W.L.* 83:1 (February, 1954), 123-4] with this collection of passages selected from the sermons of Father Francis Devas, S.J. Not too well known here in the United States, Father Devas for more than thirty years till his death in 1951 was one of Farm Street's foremost preachers. It is interesting to note here that Father Devas never wrote out his sermons; the source material for this book was the stenographic notes taken by a group of admirers who followed him in his round of preaching assignments. This and many other facts on his life and ideals Father Caraman sketches briefly in his really intriguing Introduction.

The book itself is a small one, yet brimming with a practical, inspiring spirituality. The only regret of this reviewer is that the passages selected are normally just a page in length. It would have been of some interest, and profit, to have had a fuller development of much of

what Father Devas said so soundly and so graphically. Despite Father Caraman's efforts towards unity of thought by grouping selections according to related subject matter, the brevity of the selections and the recurrent change of ideas mark the book as not meant for continuous reading of any great length of time. For its full value it should be used for brief periods of reading, joined with reflection on what he says. As such it is recommendable to Catholic and non-Catholic readers alike.

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**The Problem of Abuse in Unemployment Benefits.** A Study in Limits. *By Joseph M. Becker, S.J.* New York, Columbia University Press. Pp. xx-412. $6.50.

A permanent program of Unemployment Benefits cooperatively administered by State and Federal governments came into existence in 1935 with the enactment of the Unemployment Insurance provisions of the Social Security Act. Over the years this legislation has been subject to much modification, and the system itself has not escaped continual criticism. Some critics have opposed the very concept of Unemployment Benefits, but for the most part criticism has been focused on "abuses" in the administration of the program. "Abuses" in this context is broadly used and includes both improper benefit payments, that is, payments to employed workers and to the voluntarily unemployed, and also excessive payments, that is, payments which penalize employers seeking labor for lower paying jobs.

These abuses have been widely discussed, but for the most part the extent of abuse has been the subject of conjecture, conjecture made by partisan defenders and critics of the unemployment program. Such charges are hardly adequate norms for the judgment of the extensive program of unemployment insurance.

Father Becker's work offers a comprehensive, scholarly analysis of abuse in the program for the period 1945-1947. Father Becker has chosen the period of reconversion following World War II as a "limiting case," a period when abuse would be at a maximum and when the provisions of the legislation would be put to their severest test. An assessment of abuses in this period supplies significant data for an objective evaluation of the success of the program of unemployment benefits.

The claims that Father Becker makes for his work are modest. It is, he says, "a study in limits, and a limited study," and his conclusions cannot be definitive (a limitation often imposed on a scholar who is first to enter the field). Furthermore, the very mass of data, and its inadequacies do not permit the measurement of abuses with any degree of mathematical accuracy. But precisely because of these limits, these self-imposed restraints, the book is significant. Father Becker displaces partisan conjecture with facts, facile generalizations with scholarly analysis.

The book may not please partisan friends or critics of the unemployment program. The lower limit of abuse is indeed higher than friends of the program have been willing to concede, the upper limits much lower

than critics have claimed. But it will be welcomed by students of the field as an important, objective and impartial study. It will be welcomed too, by hard-pressed administrators of the program caught in a crossfire between captious public criticism on the one hand, and the sometimes excessive demands of beneficiaries on the other.

Finally, Father Becker's book is important for still another reason. Father Joseph Fitzpatrick, S.J., justly observed a few years ago in "Catholic Responsibilities in Sociology" (*Thought*, Vol. XXVI) that "Catholics have a tendency to allow their faith to substitute for knowledge that can only be gained through competent empirical research." Such competent empirical research is a prerequisite to any Christian reconstruction of the social order. Father Becker's book is a worthy addition to the still small number of empirical studies by Catholic scholars.

DANIEL P. MULVEY, S.J.

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## REFLECTIONS ON HONOR

**The Quest of Honor.** *By E. Boyd Barrett.* Milwaukee, Bruce, 1953. Pp. 122. $2.50.

The virtue of Honor has always been a fruitful source of literary inspiration and Dr. E. Boyd Barrett has made it the basis for his recent collection of reflections, *The Quest of Honor*. In this book he has attempted to remind the world of this much misunderstood, urgently needed virtue. The Godlessness blanketing our country today has dulled the desire for it, confused its meaning, and set men to babbling about "honor systems" in education, while they rule it out of business, social, and even familial relations. In the light of this tragic fact and his own understanding of the generic characteristics of honor, Dr. Barrett discusses such virtues as temperance, justice, courage, hard work, veracity, pursuit of knowledge, and shame. The book's main appeal does not depend on any startlingly unique analysis or ideas. Rather it relies on his quiet approach to and development of his subject; it reads as if he has aimed directly and acutely at the majority of reading Americans—the hustling, hurried man and woman who seldom slow down for a few minutes of conversation or meditation on the more fundamental values of life, which they normally scamper past. Those readers who liked his *Shepherds in the Mist* and *Life Begins with Love*, will find this to be quite similar in manner. Those who did not can pass this by, since the impact of what he has to say depends so much on the way he says it.

EUGENE J. O'BRIEN, S.J.

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**The Christian Life Calendar for 1955** (Bruce, $1.00) has as its theme increase in virtue. The Calendar which was founded by Father William Puetter, S.J., is now edited by two members of the clergy of the Milwaukee Archdiocese.

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